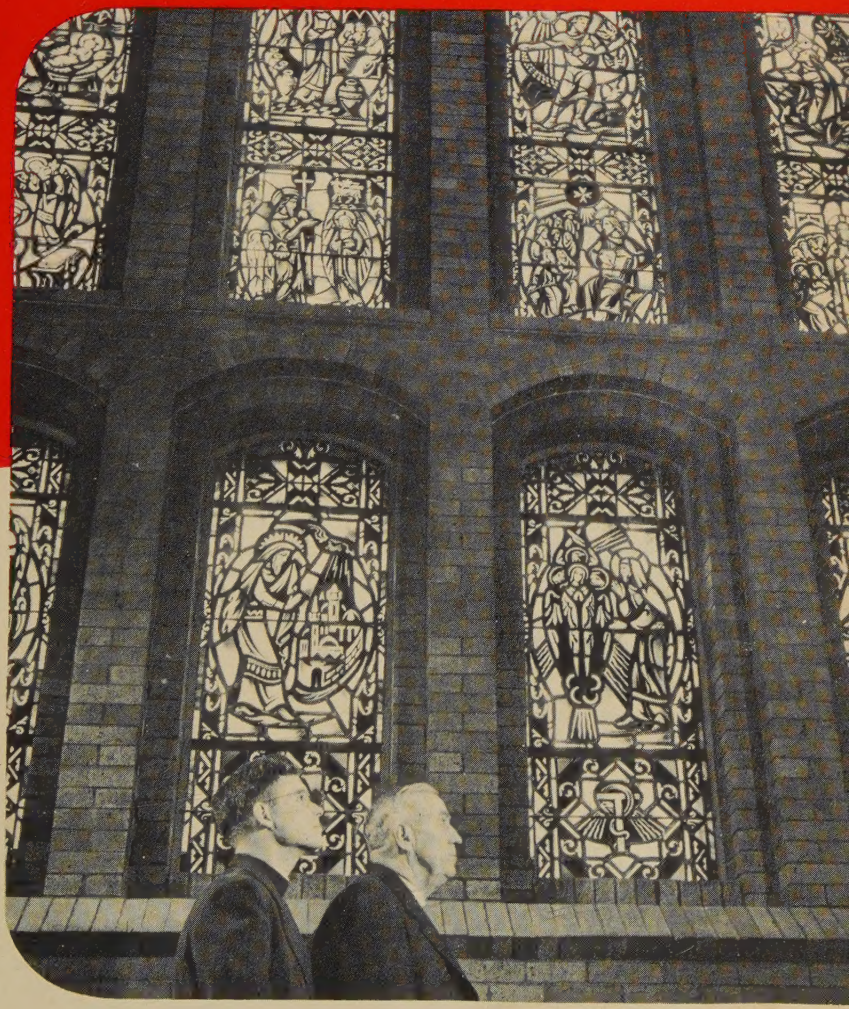
The LUTHERAN



NEW WINDOW AT REDEEMER CHURCH, MILWAUKEE

It depicts events and parables from the life of Christ

Vol. 34, No. 24

MARCH 12, 1952

10 CENTS

Let Your Light Shine

PART OF A TRIP I have taken many times is so desolate that I hate to look out of the train window. Great jagged boulders seem to protrude from everywhere. The monotonous grayness of the rocks has an ominous quality. A little mountain stream which should be clear and sparkling is black and murky from near-by mines.

Often the train stops for a few minutes there. Time after time I'd think as we slowed down to a stop, suppose we couldn't start again; suppose we would have to stay here forever.

Then one day I took the same trip and everything was different. As we came through the great cut in the rocks I could scarcely believe my eyes. Since it was the close of the day in one of the most dreary times of the year I expected it to be more depressing than usual. Instead it was as though some great artist had painted everything as far as the eye could see in delicate pink. The lights and shadows on the rocks were warm and glowing. Instead of seeming ominous they reached their rosy heights to heaven. The straggling vegetation had become graceful rose-brown etchings outlining the deeper shadows. The stream was like a polished mirror reflecting quiet beauty in its darkened surface. The sky, the the earth, the stream were all one wit hazy pinkness of the sky.

It was awe-inspiring and beautif wanted to focus on it until it was eng forever on my mind. It was a mira might never see again.

When the train started I kept pon this thing that I had seen. Isn't it st I thought, what a little sunlight slanti just such a way can do? God let His so shine that this place became beauti

For no reason at all I thought of a had once known. Her background was and she was not pretty. Everything her life was desolate and bleak unti drifted into the life of a small neighbor church. Then one night I had hear speak before a group of young people she had looked so happy and full of that she was almost beautiful.

All at once familiar words came t mind. "Let your light so shine before m

That's it, I thought. God's love ligh the desolate places in our lives just a lit up the ravine with His sunlight. An expects each of us to let our light shi brighten the dark places in the lives of ot

—MARGUERITE N. TREMA

The LUTHERAN News Magazine of the United Lutheran Church in Ame

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COVER PICTURE. The Rev. Frederick W. Zinck of Kitchener, Ontario, and his father, the Rev. Dr. A. A. Zinck, pastor of Redeemer Church, Milwaukee, Wis., stand before the stained glass window dedicated on the 25th anniversary of the latter's pastorate.

THE CHURCH IN THE NEW

Brakes lifted on church construction

The U.S. National Production Authority had held down a heavy foot on the construction of new church buildings. Last month the foot was lifted suddenly. All the 446 churches for which permits had been requested previous to Feb. 15 may be started any time after July 1, NPA said.

Besides the churches, 32 orphanages and homes for the aged, 29 YM and YWCA's were authorized. College and hospital building will be approved.

Earlier in 1952 the NPA had been turning down three fourths of all applications for church construction. Change in the situation is partly because need for steel in defense projects has slackened, and partly because many men in the building trades are out of work. Most church buildings require only small amounts of steel, copper, and aluminum, but provide employment for a large number of workmen.

Projects requiring less than five tons of steel may now be begun without NPA approval.

There was church construction valued at $429 million in the United States in 1951, the Department of Commerce reports. This was an all-time record. The 446 projects recently approved are estimated to cost $101,647,000.

Lutheran bishops out in Hungary

When pro-Communists got control of the Lutheran Church of Hungary and sent Bishop Lajos Ordass to prison, two of the bishops stayed in office. Zoltan Turoczy and Joseph Szabo were quiet men who preferred to go along peacefully with the people in power, rather than cause a rumpus and maybe get arrested.

Fragments of information coming Hungary in late February, followin important synod session, indicated further shake-down of the Luth Church is underway. Bishops Tur an Szabo have resigned. The two bis remaining in office are vigorous Communists: Lazlo Deszery, a me of the Communist Party, and Lajos who has been a Hungarian represent at Communist peace rallies.

Resignation of Dr. Ivan Reo physician—as general superintende the church was also received. He been a leader in bringing the church der Communist control. Either his is now completed, so that he can over his activities to others, or nee a stronger leader has been felt. Ele of a successor to Dr. Reok was sched for March 9. Candidate most likel succeed is Erno Mihalyfi, an official i Hungarian government.

Germans send a layman

In the old days the German P estants usually thought of Amer Protestants as extremely busy people keep up an incessant program of a ities in their churches but don't have to think. The average German pa spent much time studying, seldom vi his people. Laymen were expected to come to church on Sunday.

Since the war German Protestants begun to imitate Americans in enlis laymen for active duty in the congr tions and communities. Leader of postwar German trend is 60-year-old Reinold von Thadden, an attorney. month Dr. von Thadden was in Am to give American laymen some of lessons he had taught in Germany.

"The layman who is trying to be as much like a clergyman as possible is not the person we need," he emphasized. The need is for laymen who will exhibit their Christianity in the way they manage their everyday vocations.

DR. REINOLD VON THADDEN
Postwar layman

From New York City to Minneapolis, including a brief journey into Canada, the German Lutheran had impressed Americans deeply. Dr. von Thadden read some of his addresses from manuscript in heavily accented English and failed to stir his audiences. Other addresses were personal, informal, highly effective.

The von Thadden story

Germans drafted Reinold von Thadden into their army during World War II, and put him in command of the Louvain area in Belgium. He did so well in protecting the people, their churches, and the famous Louvain library that after the liberation the city gave a reception and dinner in his honor.

Before the war von Thadden had managed the family estate in eastern Germany in such a manner that after the war the workmen he had employed petitioned that he be allowed to continue his management even after Russians seized and split up the property. Not only did he lose his estate but three of his sons were killed, and the remnants of the von Thadden family started life over as penniless refugees in western Germany.

Since then Dr. von Thadden has become the most influential Protestant layman in his country. He directs the annual "Church Meeting" which in 1951 drew 300,000 for five days of study and discussion in Berlin.

Books on religion are best-sellers

The New York *Herald Tribune* in its well-known weekly BOOK REVIEW section had been a trifle snippy about "religious books." Even the best books have usually been segregated in a small section toward the back of the paper where they get brief —though usually competent—notice.

But this week The *Tribune* (March 9) for the first time made "religious books" the main feature. Yale Professor John C. Schroeder was enlisted to estimate the outstanding Protestant books of the year, and others described Roman Catholic and Jewish books.

On the same Sunday the book section of The Philadelphia *Inquirer* gave top position to books in the field of religion.

The burst of attention given these books is not evidence that editors of book review sections have suddenly been converted. It is because people in the postwar years have persisted in buying books about religion. The market has become too important to disregard.

Publishers specializing in such books reported a 10 to 20 per cent gain in sales in 1951, and expect further gain this year.

The best of the best-sellers are mostly by Roman Catholic authors—Graham Greene, Thomas Merton, Evelyn Waugh —who have been converted from Protestantism. Most successful author of best-sellers is Fulton Oursler, another convert. Last month a Swedish Lutheran, Nobel Prize-winner Par Lagerkvist, had edged in at the bottom of the best-seller list with his *Barabbas*—haunting portrayal of modern man's unhappiness about his unbelief.

Churches boom in Kansas City

The firm of Cumerford, Inc., Development Counsel, had been turned loose on Kansas City to discover how the churches are getting along. In a neatly printed booklet Cumerford reported last month that churches are prospering, partly due to Kansas City's 20 per cent population increase in 11 years.

Church membership went up 65 per cent since 1940. Biggest gain was last year: 14,185 new members in 178 congregations. There are also reports from 16 congregations established since 1940. They have grown faster than the others.

Annual budgets of Kansas City churches increased 159 per cent in 10 years. Buildings valued at $7,172,250 have been constructed.

Catholics make converts in San Diego

A "Crusade for Souls" conducted by Roman Catholics in San Diego brought 1,946 non-Catholics into the church and lined up another 6,118 prospects, it was reported by the chancery office. An additional 4,784 "lapsed Catholics" were brought back to church.

The campaign began with six weeks of novenas, masses, special sermons, clerical conferences, and organization meetings for laymen. Then there was a month of house-to-house visiting, with 251 priests and 200,000 laymen ringing Protestant doorbells. Next came instruc classes, discussion forums, missions retreats for non-Catholics.

Another crusade will be attempte the autumn. Every Roman Cath should win at least one convert e year, it was said.

Mission field in Mississippi

The "Cross casts a weak shadow Mississippi," said the state's Roman C olic bishop, R. O. Gerow. This woul news for Baptists who enroll a majo of Mississippi's population in their c gregations.

But Roman Catholics, with only 48, members—and no congregations at a 31 of the state's 82 counties—say that you can imagine an area more than t the size of Massachusetts . . . witho Catholic church you have an accu picture of the tragic conditions in t counties!"

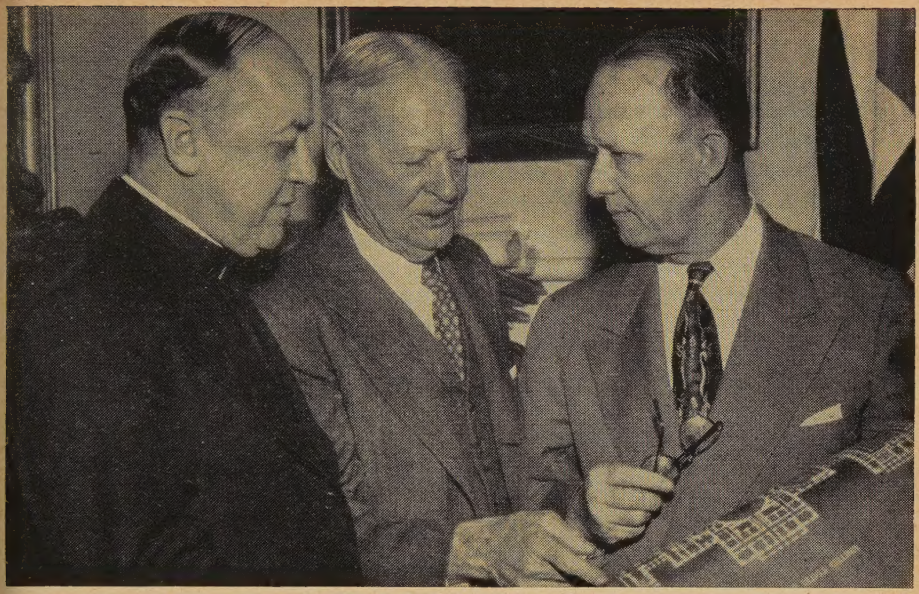
To counteract the condition Mississi Roman Catholics conducted a "Fa Rosary Crusade" in midwinter. F page newspaper advertisements ur widespread prayer for deeper religi devotion. Outdoor prayer rallies w held in Jackson, Greenville, and Biloxi

Pray to pass

At midwinter examination time at University of Pennsylvania the Ro Catholic group advertised in the stud newspaper as follows: NOVENA *to C Lady of Grace for the success of the aminations . . . after 7:30 mass, St. Be Chapel.*

Prayer for America

A place for prayer should be provi in the United States capitol Represen tive Brooks Hays and Senator A. S. M Monroney agree. They introduced reso tions in the Congress last month for equ ping a room "to be used as a chapel w



CHAPEL IN THE CAPITOL
Chaplain Braskamp, Representative Hays, Senator Monroney study plan

facilities for prayer and meditation."

The chapel would not be open to the public but would be limited to use of members of Congress "as their conscience and individual inclination may direct them."

A national day of prayer was requested in a resolution which the House of Representatives adopted unanimously. According to the resolution, the president "shall set aside and proclaim a suitable day each year other than a Sunday as a national day of prayer on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals.

Recently added to the list of places where city councils will open their meetings with prayer are Dubuque, Iowa, and Cleveland. The mayor of Dubuque said he was drafting a prayer to be used at each meeting; until it is finished the meetings will begin with one minute for silent prayer.

Prayers of the chaplain of the South Carolina Senate (United Lutheran Pastor George E. Meetze of Columbia) are now printed in the Senate's daily journal.

Chaplain of the U.S. House of Representatives, the Rev. Bernard Braskamp, recently resigned his Washington, D. C., pastorate so he may give full-time to his ministry to Congressmen.

Churchmen fight UMT to the end

Until the hour the U.S. Congress got ready to vote on extending military conscription far into the future, American churches continued their persistent, soft-spoken opposition to the plan. It was not organized, all-out opposition—such as was directed against appointment of a U.S. ambassador to the Vatican.

Quakers fought hardest against Universal Military Training. Baptists, Brethren, Mennonites, Methodists, and Presbyterians spoke at congressional hearings. Dr. Walter W. Van Kirk expressed the

opposition of the National Council of Churches to the UMT bills.

Legislators tried to win support of church people by writing into the UMT bill the promise that no alcoholic drinks would be sold in or near UMT camps, exempting students for the ministry from military service, giving conscientious objectors the option of non-military service.

Representative Omar Burleson proposed that all UMT training should be given on college campuses. "By administering the military training of a boy in a school atmosphere, we are doing less to interrupt a young man's life than simply to pick him up and dump him into an army camp at the age of 18," he argued.

New rules for COs

For men whose conscience will not allow them to be drafted for military service, new rules were put into effect last month by presidential order. They apply to about 5,000 objectors classified as 1-O under the U.S. Selective Service Act.

According to the law, objectors must put in two years of work "contributing to the maintenance of the national health, safety, or interest." They may seek employment by the U.S. or a state government, or may work for "a nonprofit organization . . . which is primarily engaged either in a charitable activity conducted for the benefit of the general public or in carrying out a program for the improvement of the public health or welfare . . ."

The ruling opens the way for employment of COs in church projects such as overseas relief. Objectors cannot be given work in their home communities unless special circumstances warrant. Local draft boards will decide on the type of work to be done.

New rules for the COs are better than those prevailing during World War I, said the National Service Board for Religious Objectors.

APPORTIONMENT 28 PER CENT AHEA

Goal in 1952 for the United Luthe Church apportionment—which finances work of all its boards and agencies— $5,203,300.

Amounts the synods send at the end January are never large, because so synods provide for local objectives bef remitting funds to the ULC treasury. Feb. 20 the ULC had received from 18 the 33 synods amounts totaling $102,237. This is 28.55 per cent more than in first month of 1951.

Cash received in the Christian Hig Education Year appeal finally passed the million mark last month. Total reported Feb. 20 was $6,027,815. Goal in the app had been $6 million, but the fund is n expected to go considerably above that

And so forth

Roman Catholics won't have to eat f twice every week this Lent in most Am ican dioceses. Once will be enough, committee of bishops announced. Frid is meatless throughout the year, but n Wednesdays during Lent this year (exce Ash Wednesday). Change in Americ eating habits is given as the explanatio

Roman Catholics began operating radio station in Costa Rica this month counteract "the propaganda spread Protestant radios," said a Vatican broa cast. Vatican radio broadcasts fro Rome in the Russian and Ukrainian la guages are being jammed by Communis it was reported.

Sixty-six per cent of the 3,876 Jewi congregations in the United States no have the full-time services of rabbis, t Jewish Statistical Bureau reports. This the highest percentage ever attained he In 1900 there were rabbis for only 48 p

cent of 848 congregations then existing.

Missouri Synod Lutherans will establish a senior college in the Chicago or Milwaukee area, said Dr. John W. Behnken. A $10 million "Conquest for Christ" offering soon to be collected will provide money for the new school. The synod does not now have any senior colleges directly under its control.

In the U.S. Congress there was criticism in midwinter because the army has decided to mark graves with flat headstones instead of the traditional white crosses in military cemeteries. The flat stones are cheaper and require less upkeep, it was explained. Representative Edith Nourse Rogers introduced a bill requiring the Defense Department to return to use of the cross.

Campaign last month to get every member of the United Church of Canada to sign a pledge not to drink any alcoholic beverages was not highly successful. Pastors of several big Toronto churches refused to pass out the pledge cards, saying Christianity requires only temperance, not teetotalling . . . Most successful dry campaign in Canadian history is underway in the Roman Catholic archdiocese of Montreal. About a half-million people have signed the pledge . . . Dr. Pierce Harris of First Methodist Church, Atlanta, announced last month that "if I see in an Atlanta paper that some member of my congregation is having a cocktail party, I assume that he is looking for publicity. So I announce it from the pulpit. It has a very restraining influence."

PUBLICITY FOR BIBLE

Seals (postage stamp size) circulated this year by the American Bible Society emphasize two slogans, "Search the Scriptures" and "Share the Scriptures." Bible Society secretary Frederick W. Cropp and radio commentator Lowell Thomas displayed enlarged copies of the seals recently. The society distributes millions of Bibles each year at prices far below cost. Subsidy from 50 denominations makes this possible

World News Notes

Acheson on Easy Street

There has never been hearty applause for U.S. Secretary of State Dean Acheson when he comes up Capitol Hill in Washington to sell Congressmen his plans for world-wide defense against communism. This year there will again be trouble when he asks for nearly $8 billion to support allied governments in their armament plans.

But compared with troubles the British, French, and West German leaders are having in persuading their parliaments to back them up, Secretary Acheson's difficulties are small.

The French government of M. Edgar Faure was overthrown in late February when the national assembly was asked to increase the income tax rate and to borrow additional funds to cover a $4 billion defense bill. The French housewife was suffering from inflation as government spending increased (coffee had gone up to $1.35 a pound, sugar to 19 cents). More defense expenses would send prices still higher.

Winston Churchill had a hard fight with his parliament as the Labor Party spokesmen asserted that he is letting Americans lead Britain into war. Mr. Churchill answered by disclosing that the Labor government secretly promised 10 months ago to back up U.S. bombing of Manchurian air bases if UN troops are heavily attacked by planes.

Germans still suffer

Plenty of Germans have become prosperous as business picks up. But a fourth of the West Germans are kept alive only by relief checks from the government.

Twenty-two per cent of the national income (and 52 per cent of all taxes collected by the government) is spent to support refugees, people crippled by the [illegible] and the unemployed.

Nearly 10 million people in West [illegible] many (one fifth of the total) were dr[illegible] into Germany from Communist coun[illegible] after the war. Most of them have [illegible] secured homes, but live in barracks, [illegible] raid shelters surviving from war day[illegible] are quartered in homes of the West [illegible] mans. For 15 million families in [illegible] Germany there are dwelling places [illegible] 10 million.

Boom Towns, U.S.A.

Up the broad, smooth-flowing D[illegible] ware river in 1638 came the earliest [illegible] theran colonists in America, the Swe[illegible]. In 1952 the Delaware valley was [illegible] getting new settlers—this time steelw[illegible] ers, chemists, oil company technician[illegible]

From Morrisville down to Wilmin[illegible] a $4 billion investment in new indus[illegible] plants is underway. U.S. Steel's Fai[illegible] plant will be the biggest anywhere. [illegible] aco, Socony-Vacuum, Atlantic, Gulf, [illegible] and Sinclair are loading up the area [illegible] new oil refineries and storage tanks. [illegible] du Pont plants expand continuou[illegible] Goodrich Rubber and a half-dozen o[illegible] new industries have moved into the [illegible] centering around Philadelphia.

Names

Birth notices in The *Times* of Lon[illegible] last year indicated that "John" is still [illegible] favorite name given boys in Engla[illegible] "Anne" the favorite for girls. Next [illegible] John came David, Charles, Rich[illegible] Peter, Michael, Christopher, Jar[illegible] Robert, Anthony, Nicholas.

Following Anne came Mary, Jane, E[illegible] abeth, Margaret, Susan, Caroline, Sa[illegible] Clare, Patricia. Jennifer and Frances [illegible] behind last year.

OVERPOPULATION AND REFUGEES

AT A SAFE DISTANCE, "overpopulation" is an impersonal word. When you live in a country that is faced by this problem, it becomes very personal. It means men out of work because there are not enough jobs to go around. It means families living on starvation rations because there are more mouths to feed than food to fill them.

In western Europe, overpopulation is made acute by the influx of refugees. In Germany, there are over 8 million surplus people, most of them "expellees" (driven from central and eastern Europe because of their German ancestry) or "escapees" (fleeing from Communist tyranny).

In Austria, Italy, Greece, Trieste, refugees from communism are added to an already overloaded economy. Population pressure is increased by high birth rate.

To meet the growing crisis, a group of nations met at Brussels last fall and formed a new agency. It was christened the Provisional Intergovernmental Committee for Movement of Migrants from Europe (PICMME). Its purpose is to bridge the gap between people who want to migrate and countries in other parts of the world that are willing to receive immigrants. For its first year of operation, PICMME adopted a budget of $32 million, of which $9 million is to be provided by the U.S.

THIS SOLUTION to the refugee and overpopulation problems did not satisfy Senator Pat McCarran, chairman of the Senate Judiciary Committee. While agreeing that some program of planned migration was needed, he thought that it ought to be under American control.

Last month, McCarran introduced a bill providing for a new U.S. agency to do the same job that PICMME had been set up to do. It would be named the Migration-Resettlement Agency, would be administered and staffed by Americans.

The U.S., however, would not provide all the money. It would pay administrative costs and one-third of the expense of overseas transportation. The country of emigration would bring the people to ports of embarkation and pay one-third of the overseas transportation. The other third would be paid by the receiving country.

Private capital would be used as a means of resettlement. Large U.S. industrial companies would be persuaded by tax incentives to open branches in other countries. They would agree to hire a certain percentage of Europeans. MRA would recruit workers from overpopulated countries and send them where there was a shortage of manpower.

Church agencies which helped in the resettlement of displaced persons had strong objections to the new proposal. They had supported the formation of PICMME, feeling that an international organization could do a good job of impartial resettlement. They feared international repercussions if it should be announced that the U.S. would withdraw support from PICMME to form its own agency.

A still more basic objection was that labor shortages would not provide an adequate basis for large-scale movement of people. To use a migration agency primarily as a means of shifting manpower would be to make of secondary importance the social, cultural, and religious factors that play such a large part in the adjustment of uprooted people in a new homeland. —ROBERT E. VAN DEUSEN

Religion Is for Monday Too

By IRA F. ANGSTADT

National laymen's conference discusses application of our faith to the way a man lives and earns his daily bread

CHRISTIANITY is a full-time job for everybody, not only ministers. A man is first a Christian, and secondly a laborer, shopkeeper, manufacturer, or professional person.

This was the idea men and women talked about four days last month at the "North American Lay Conference" in Buffalo, Feb. 21-24. "The challenge to the Christian is how to live the whole Gospel for the whole week," said Al Whitehouse, president of the Kentucky CIO Council.

There was considerable soul-searching at the conference, which had been called by the National Council of Churches in the U.S.A. and the Canadian Council of Churches.

It took us two days to find out how really difficult and involved is this business of first applying Christian conscience to our jobs, and letting other considerations be secondary. The second two days we spent in almost around-the-clock discussions on how to put our conclusions on paper for North American Christians to discuss.

THE CONFERENCE DEALT exclusively with how a Christian earns his daily bread. We came not to talk about the other fellow. We kept the examination focused strictly on ourselves.

The Christian today lives and w in a world of confusion. To put C tian faith to work in daily life under life conditions may mean loss of pres or job, or money. In a few cases a ness is at stake, as well as the jobs of employees. At our conference in Buf it was sometimes difficult for these men to say what they felt without o simplifying, on the one hand, and with complicating, on the other.

To set the stage for this kind of thi ing, big burly Al Whitehouse, confere chairman, who's also a member of executive board of the United Steelwo ers, said that Christian laymen who bla the clergy for the failure of the chu to halt the spread of corruption and anti-Christian philosophy of Commun should take a look in the mirror.

"Laymen are not blameless in the cr now facing the nation and the world," said. "Laymen represent at least 98 cent of the church's manpower. T church needs laymen who will share w the clergy the task of carrying the Ch tian message seven days a week."

"THE CHALLENGE to the individ Christian in the face of the world str gle is to make Christianity a living fo in every decision. The church is rep sented by its laity as much as by its cler Further, we want to bring out clearly t we cannot be right with God unless also are right with our fellow man in daily work."

Mr. Angstadt, a member of St. Matthew's Church, White Plains, N. Y., is managing editor of "Construction Methods and Equipment" magazine. He was chairman of the United Lutherans (22 men and women) at the Buffalo conference, which 317 persons attended.

DR. AND MRS. KRAEMER GREET GROUP OF ULCA DELEGATES

Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches, pointed out the Reformation doctrine that all men are called equally to serve God in their daily occupations . . . which are ways of serving God by helping to make human life what he intends it to be.

He said, "Martin Luther dropped a spiritual bombshell when he declared, 'Let everyone who knows himself to be a Christian be assured of this, and apply it to himself, that we are all priests and that there is no difference between us.' We must admit that Protestantism has fallen far short of embodying this ideal in its life. Instead of secular life being raised to the level of the religious, the religious has all too often been reduced to the level of the world."

To Dr. Robert L. Calhoun, professor of theology at Yale University, fell the task of outlining in detail the fundamental issue before us.

He said that "every year civilization grows more complex and specialized. Every generation has to face in new ways the breakdown of traditional ways of life that once gave a sense of unity and direction. Religion should be an integrating force. But today it fails too often. As always, there are too many gods competing for human devotion—gods of nation, race, class, and party.

Dr. Calhoun said Christians must develop an "activistic" interpretation of worship through work. Jesus did not live apart from his neighbors but led the normal everyday relationships of life."

IN DISCUSSION GROUPS the really hard work of the delegates began. They wrestled with the difficult job of bringing forth Christian answers to worldly matters. Decisions came hard. Businessmen, farmers, professional folk, teachers and those who work with mass communication media such as newspapers, magazines, radio and television threw into the discussion actual situations from real life that had been solved in the past or were still impending. Efforts were made to arrive at careful conclusions and to lay down a Christian interpretation of action.

Delegates heard Joseph W. Fichter, farm grange executive and educator from Ohio, talk about the problems of those who want to till the soil God's way. Unconsumed surplus depresses the market for farmers' products. Shall the farmer destroy or waste the surplus? Shall he restrict production and plow under fields? Shall he withhold food from the market until demand catches up with supply? Shall he accept government price supports and subsidies?

"The natural inclination of the farmer is to produce abundantly. The destruction of food or restriction of supply is contrary to the farmer's sense of integrity," he said.

LABOR MEN got into discussions with management. J. Alfred Marquet, Pottstown, Pa., president of Local 2177, United Steelworkers (one of the ULC delegates), impressed all hands with his Christian-equality approach to every man in his steel plant and to other workers in his town who need help.

"For me," said Marquet, "being a union leader created a new opportunity for Christian living. Because our union accepts everyone, I learned to shake hands and be friends with people I hadn't known before. Some of them were Negroes, some Poles, some Italian. And I found less segregation in the labor unions than exists in the churches."

The politician's opportunity for good in his large sphere of influence was outlined with considerable conviction by Jerry Voorhis, Chicago, former member of the U.S. House of Representatives. His experiences taught him that the American public is filled with nominal Christians whose actions are determined by party affiliation, by expediency, or by desire for continuance in office. What is needed, he said, is more practicing Christians in places of public trust, who their first allegiance to the Gospel.

AT LUNCHEON, delegates heard ar dress by Dr. von Thadden, membe the Central Committee of the W Council of Churches and organize *Kirchentag,* the annual German estant lay mass meeting. He told o periences under Nazi persecution later as the prisoner of the Russ Starvation and brutal treatment in a C munist camp left their physical m but constant worship helped him r his Christian faith.

Dr. von Thadden was guest at a sp meeting with the 20 ULC delegates were Dr. and Mrs. Hendrik Kraemer. Kraemer is director-general of the menical Institute of the World Counc Churches. He described his work in veloping lay leadership in churches o Netherlands, India, Ceylon, Pakistan, Indonesia.

The voice of a businessman was h when J. Irwin Miller, president of Cummins Engine Company of Co bus, Indiana, contended that we clear our spiritual fields of trees, stu and roots before we can cultivate fectively a Christian vocation.

ULCA representatives took excep to the 500-word statement "The Chris and His Daily Work" issued as a sage to Christian laymen everywhere.

Instead of a document that urged to witness for Christ in their daily w it turned out to be, in the main, m view of man in relationship to his C and a call for men and women to be cent and kind while at work. United therans had hoped for more but were able to make one change—a statem was added saying Christ was not on greater example and teacher, but, a all, our Lord and Saviour.

We Saw the King's Funeral

By HERBERT O. HARTIG

Lutheran pastor in London describes the events there as all Britain paid last tribute to a beloved Christian ruler

As we drove through the quiet English countryside of hedges and quaint ancient towns and villages between Leicester and London, we noticed half-masted flags. Then the car radio brought us the news: "We regret to announce that the King, who retired to rest last night in his usual health, passed peacefully away in his sleep this morning."

There's no doubt as to what King George VI meant to his people. In London all was hushed. Many said, "But he seemed on the road to recovery!" All remembered that the King had been in church on the previous Sunday, as was his custom, and that he had walked back to his Sandringham home instead of driving. He had gone shooting on Monday, his favorite sport. Now, without warning, the stunning news!

Theaters and amusement places shut down. By evening Piccadilly Circus, one of the hubs of London traffic, was deserted and all neon lights turned off. London became very still.

The next day—Thursday—at noon, in Hyde Park 56 guns boomed the age of the late King, firing at one-minute intervals. We stood in the brisk wind watching as newsreel and TV cameras were fixed on the King's Royal Horse Artillery. In the distance was Kensington Palace, birthplace of Queen Victoria.

Friday morning we attended the historic proclamation ceremony. We did not expect to find space at St. James' Palace, so went to Trafalgar Square, where we stood at the foot of Nelson's huge memorial in sight of Canada House.

Along the Mall was heard the clip-clop of horses' hoofs. Thousands of heads turned to catch a glimpse of the procession passing under the Admiralty Arch. At the Palace, Elizabeth II had already taken oath of office and been proclaimed Queen. Now in a few moments we were to hear the proclamation read. Before Big Ben could chime the quarter hour, with the gun salute still ringing in our ears, history was enacted before our eyes. The Household Cavalry in scarlet and plumed brass helmets and breastplates rode majestically past, followed by the Life Guards and Royal Trumpeters. Then came four coaches, horse-drawn, bearing the heralds. After a fanfare of trumpets, the herald read the proclamation and ended with "God save the Queen!" Trumpets again sounded as the procession moved slowly off to the next reading. As Canadian citizens fortunate enough to be eye-witnesses of this moment, Margaret and I were awed.

After Sunday's solemn services, the late King returned on Monday from Sandringham to London in a simple oak casket made by carpenters of his own estate. First homage at the bier was granted to ordinary people of the estate and surrounding villages, by whom the

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The Rev. Mr. Hartig, a member of the Synod of Western Canada, is a pastor of St. Mary's Lutheran Church, London.

King was affectionately termed "The Squire." He lay in state in his little chapel guarded by foresters, carpenters and groundkeepers. Nobility had no part.

Thousands awaited the cortege in London on a cold, drizzling day. We also made our way to Euston Road to pay respects. Mounted police led the procession, followed by the gun carriage bearing the coffin. It was draped with the Royal Standard. On it rested the Imperial State Crown. Stately Grenadier Guards—each must be six feet three inches tall—wearing tall bearskin helmets formed the guard of honor. Behind the carriage marched the Dukes of Gloucester and Edinburgh, hatless, sorrowful. It was simple. No music, no trumpets, no outriders in resplendent uniforms, only the sound of horses' hoofs. Thus was the late monarch brought to Westminster Hall.

FOR THREE DAYS the public paid homage to their monarch. The coffin was bedecked with symbols of office—a crown, scepter and orb, valued at $5 million. More than 305,000 people filed past the bier in 60 hours. At one time the queue was three miles long. People waited six hours to get into the hall. Some brought little bunches of snowdrops and violets to drop at the foot of the casket.

While Margaret and I, together with the Missouri Synod pastor and his wife (also Canadians) were in the queue it was cut off in front of us and we were asked to lead those behind us through a park to make room for thousands more at the end of the queue. We were told that about 100,000 people were behind us. You can imagine our feeling—a ULCA and a Missouri pastor leading so many people! We feel we made history.

Before the bier, we were dazzled by the crown jewels. The guards on duty were resplendent in their uniforms. The great hall was bare except for the r purple catafalque.

As we filed past the remains of Ge VI, also King of Canada, we could the old cross of Westminster Ab standing like a beacon of hope. lighted candles fluttered. As we tho of the King's favorite hymn, "The L of Love My Shepherd Is," we felt tain we were paying homage to a de Christian. His personal, family and s life all bore testimony to his faith.

Friday the 15th, day of the fun people lined the route all night, slee on curbs or in shop doorways. We late but fortunately found an exce vantage point where we waited for hours for the beginning of the process All was orderly. People were quiet respectful.

THE FUNERAL ROUTE was lined 10,000 troops and cadets plus 3,000 licemen from all over Britain. As cortege approached the troops w bowed over reversed rifles. As the carriage and Queen's coach passed t smartly presented arms. Again we the flag-draped coffin and jewels glis ing in the daylight. The gun carriage drawn by naval men, a tradition be at Queen Victoria's funeral when ho slipped on the streets. Massed ba played Chopin's and Beethoven's Fun Marches alternately.

What tribute can we pay to the King? We learned that the night bef his coronation, he phoned the dean Westminster Abbey to ask permissio enter the Abbey at night. The Dean fered to meet him at the door, but Geo did not want this. So it was arranged a verger to meet him. King George tered the Abbey alone and remaine long time on bended knee before altar. He was a God-fearing monarch

Where Children Find Help and Love

By HENRIETTA ZANER

Pennsylvania's Lutheran Children's Bureau has spent 30 years helping thousands of youngsters to lead normal, happy lives

A BEWILDERED, UNDERNOURISHED Latvian boy came to the Lutheran Children's Bureau in Philadelphia last January. His parents had been killed. His brothers and sisters had died. He had come to America with his half-sister, who was in no position to care for him.

The little boy could not speak English. He was completely frightened. A case history might label him "DP Orphan," but to everyone who met him he was a lovable and appealing boy.

On Feb. 1, he was ready for placement. He had had thorough physical examinations, had been completely outfitted with new clothes (including a cowboy hat), and had learned to trust his new friends. And so, just a few days before his ninth birthday, he was placed in a church-related institution in the country, where his body will become stronger, and where his mind will absorb the language and the American way of life. Later, he will be adopted by a good Christian family, so that he may have the opportunities to which he is entitled.

THIRTY YEARS AGO there was no problem of displaced persons. But 30 years ago the Lutheran Children's Bureau had its start. That year found the two workers, Dr. G. H. Bechtold and Dr. Frank M. Urich, meeting a train on Christmas Eve. It was a very special train because it carried the baby boy of an unmarried mother.

The workers accepted the baby, and in a model T Ford they delivered him to his adoptive parents. Thus began a very happy family life which was interrupted only when the boy was about 15 years old. At that crucial time, the father died and the mother and adopted son had to face many problems. The young man found a job, supported his mother, and together they solved their problems. Today that boy has become a very prosperous Christian man.

The three decades which have passed have seen many changes in the routines and practices of the Bureau. Model T methods have been developed into the equivalent of automatic transmissions.

Dr. Bechtold now heads a staff of 21 workers, who serve not only the Philadelphia area but a great portion of eastern Pennsylvania as well. Routine care includes careful psychiatric examinations, development and maintenance of family relationships as nearly normal as possible, and careful planning for future growth and development of children physically, mentally and socially. In a recent year the Bureau cared for 886 children.

The Bureau came under the guidance of the Board of Inner Missions of the Ministerium of Pennsylvania when the latter was organized in 1923. It has been called the "oldest synodical child-placing agency in the United Lutheran Church in America."

PLACEMENT OF CHILDREN, either in institutions or in foster homes, is not, however, the chief purpose of the Lutheran Children's Bureau. This agency firmly

READY FOR PLACEMENT
Latvian lad shows Dr. Bechtold and worker his homeland on map

believes in the establishment and maintenance of the family unit. Its motto is: "The integrity of the family shall be maintained at all costs."

In some cases it is possible for the family and worker to solve problems and meet emergencies without moving children to another home. In other cases children need to spend only a very short time away from their families.

ONE OF THE FIRST CASES of the Lutheran Children's Bureau called for only temporary placement. The call for help issued from what is usually termed "the backwoods." The worker had to travel six miles away from the main road, along a dirt lane which led deeper and deeper into the woods.

There a Lutheran family, which included three boys and a girl, had been living in a chicken house. The chicken house had burned to the ground. The family was homeless and helpless. T boys had been taken to the House Detention (for lack of a better plac The parents and daughter were livi with some friends.

That was the situation which c fronted the worker. The boys were i mediately placed in a foster home, whe for the first time in their lives, they w given adequate and nourishing food. Th had a number of "firsts" in that fos home. They had never seen elect lights or water in a home. They had ne enjoyed such simple luxuries as pill slips. Their greatest delight was in wa ing through the house and turning on the electric lights.

Casework was not confined to placement of the boys. The wor planned with the family, and the pare responded to the extent of re-establish their home in the backwoods.

The family situation was not hel

PSYCHIATRIC EXAMINATIONS ARE ROUTINE
Mental and social development is carefully planned

by the fact that the senile grandmother moved into the new home. But, with close supervision, the mother did a very good job. The family was reunited. Their living standards were raised. The parents accepted their responsibility and met it as well as they could.

UNFORTUNATELY, SOME PERSONS misinterpret responsibility, and convert it to domination. When this occurs, there is not just one problem: there is a series of problems involving a series of persons.

An illustration drawn from the early records of the Lutheran Children's Bureau shows two different manifestations produced by misinterpretation of responsibility. The father of a family had his mother, an old Swiss lady, living in his home. "Living" is perhaps an overstatement of her activity. She was not permitted to eat with the family; in fact, she was not permitted to leave her tiny third-floor bedroom. Her food was as inadequate as the rest of her physical environment. In short, she was desperately unhappy.

The old lady was pleased with the idea of going to a foster home, but was much concerned about her two trunks, which she kept in her bedroom. They contained all her worldly possessions and she was not anxious to have anyone tamper with them. She had courage, though. With the help of the worker, she was soon prepared to go to her new home. With her change of residence came a change of spirit. In her foster home she was an important member of the family. She was wanted, she was loved, she "belonged." Her sunset years were spent in happiness with a family who understood the joy, as well as the burden, of responsibility.

BUT WHAT OF THE LADY'S own relatives? What of her son and his children?

As you might assume, their family life left much to be desired. Certainly this fundamental lack was related to the predicament in which his daughter found herself. At 16 she became an unmarried mother. She was frightened, confused, and ashamed.

The worker, understanding these feelings, tried to plan with her and her family for the future of the baby. Planning was next to impossible. The parents' attitude was that their daughter was a minor and therefore incapable of making any decision. For every kindness of the worker, the family had a greater unkindness.

Under the pressure of her parents, the girl gave up her baby for adoption. The baby was placed on an adoptive basis and, after the necessary length of time, given the usual physical and psychological tests. Adoption was completed and the new parents were overjoyed.

But the story does not end on that happy note. Some time later the same girl, who had since married, appeared at the Lutheran Children's Bureau to whether her baby could be returned her. She had never wanted adoption, her parents had allowed her no choice

THE WORKER had many conferen with the young woman. The new pare of the baby were told of the situati They agreed to let her see the baby, ev though it had been adopted. When s saw the child, she realized that Christ love, if it is to be effectual, must be s rificial. So she wanted her child to s with the new parents. Her love was enough for that.

During the 30 years that the Luther Children's Bureau has been serving Ministerium of Pennsylvania m a changes—economic, moral, and politi —have taken place. But the kinds services needed remain much the sa There are still children to be helped, be cared for, to be loved. And, most i portant, there is still a firm belief in t words "Inasmuch as ye have done it u one of the least of these my brethren, have done it unto me."

THEY DO LEARN IN SUNDAY SCHOOL

I WAS RATHER skeptical when the idea of opening a nursery department in our Sunday school was first mentioned; but now I know it pays.

One evening I took my son, age two, with me when I went on a brief errand to the church. I left him at the foot of the steps leading upstairs to the main switch box. When I pulled on the switch, only the lights behind the beautiful Gethsemane window above the altar came on.

My son ran boisterously into the nave of the church; but suddenly all was quiet again. Wondering what he was up to, I quietly walked into the church and found him reverently standing at the foot of the chancel looking up at the Gethsemane window.

Suddenly he turned to me and pointing to the window said, "Daddy, that's Jesus; Jesus loves me." That's what he learned in the nursery.

—PAUL L. MORGAN

Young People Conduct Radio Hour

By CARL E. OSLUND

Weekly religious program over North Dakota station is planned, supported and produced by young Lutherans from local churches

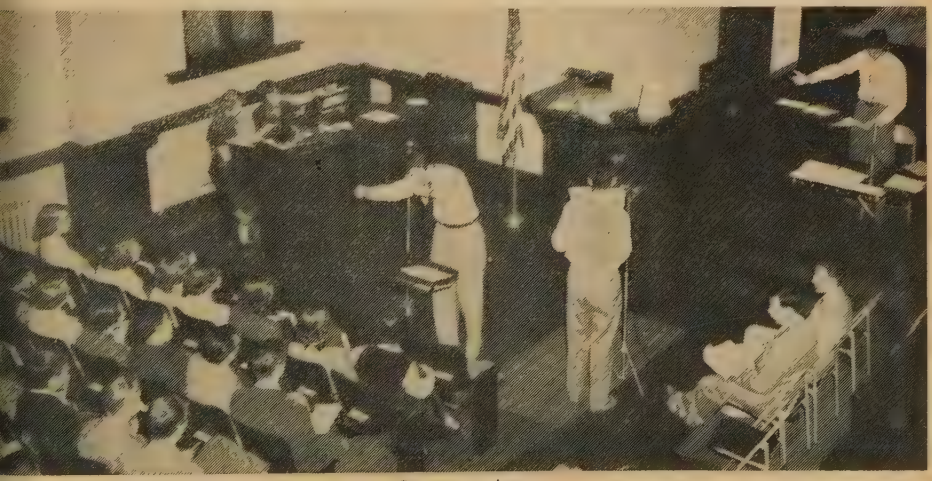
AFTER FOUR YEARS and 230 broadcasts, the Lutheran Young People's Hour radio broadcast at Grand Forks, North Dakota, is established as an important part of church activities in the area.

Since its inception in August 1947 the program has been prepared, produced and broadcast by young Lutherans of the National Lutheran Council churches in Grand Forks. Last month the Lutheran Student Association at the University of North Dakota, some of whose members take part in the broadcasts, assumed financial responsibility for the program.

THE WEEKLY SUNDAY EVENING broadcast now originates from St. Mark's Lutheran Church (ULCA) where the Rev. Carl E. Oslund is pastor. Here each week from 50 to 100 young people gather to present the listening audience with a program that will "edify the listeners and strengthen their own convictions." The program is dedicated to the purpose, as the announcer states at the opening, "that you may experience the joy of daily Christian living, through Christ, the Saviour."

At first the broadcast came directly from the studios of station KNOX. Later it moved to Poppler's, to Our Saviour's Church, and now to St. Mark's.

THE BROADCAST ORIGINATED in the mind of an invalid, Dorothy Vaswig, who visioned the Lutheran Young People's Hour as an opportunity to harness the talents and the energies of youth in an expression of their Christian faith, as well as for the benefit of the listening audi-



ON THE AIR
Broadcast originates from St. Mark's Church

ence. Miss Vaswig lived only to see the beginnings of her dream, to write stirring devotionals, and to turn the program over to the capable direction of Don Erickson. She died a year after she introduced the program.

Her successor, who is now a chaplain's assistant in the armed forces, worked untiringly to make the dream a reality. He secured sponsors and made the venture a business-like production.

From the two-man staff of one writer and an announcer, the program grew and added musical talent, guest speakers and finally a radio choir. The radio choir is composed of from 20 to 40 young Lutherans from the Luther Leagues and the Lutheran Student Association at the University of North Dakota. There is now a production staff of 10 including producers, announcers, choir directors, organist, talent directors and writers—all young amateurs.

The University of North Dakota Lutheran Student Foundation voted last month to assume financial responsibility for the broadcast. This step forward assured the student production staff that the community was behind the broadcast and that there was an enthusiastic invi audience listening. Although the hour is beamed especially for the y listeners in the area, it comes into n homes where the family is gathered Sunday evening meditations. Shut-in pecially express their appreciation the young people have taken the initi and sent their witness out over the waves.

Producer of the Young People's is John Norby, a sophomore at the versity of North Dakota and presider the North Central region of LSAA. reports that "Participation in a broadcast is an exciting thing; when Christ-centered, it is a joyous Chris opportunity."

This year the program theme has "Foundations of Faith," which rein duces to the listening audience the tenets of faith as explained in Dr. M Luther's *Small Catechism.* Mon broadcasts on the "Life of St. Paul" s are especially presented by an all-stu cast. Last year's theme, "Great Me the Bible," was presented by dram narration or by special speakers. Pa to Lutheran students at UND, the

Planning the Program
Script writing and technical direction is by students

QUARTET OF ACTORS
Life of St. Paul was presented in dramatic narrative

O. L. Proehl, has been a constant supporter of the radio hour and is often called upon for radio meditations.

PROGRAM MANAGER is Gene Hill. Serving on the music committee, to correlate music to the themes of the programs, are Jim Dahl, Jean Wahl, Marilyn Miller and Mr. Hill. Each Sunday evening after the 8:30 live broadcast, the LYPH choir rehearses, with a social hour for all following.

The guiding group for the entire program is a Radio Board. They plan and direct programs and regulate policy. Members of the Board include two representatives of the Lutheran Student Foundation, three pastors—the Rev. Oscar Lund (Augustana), the Rev. Truman Mohn (ELC), and Pastor Oslund—and a youth representative from each of the NLC churches in Grand Forks. Mr. Hugo Magnussen is president of the Board.

BROTHER JOSIAH finally has managed to get a call to a church worthy of his talents, with a substantial increase in salary. He phoned me this morning and said: "The Lord has suddenly and unexpectedly called me to St. Timothy's. I know I am not worthy but . . ." "Let's go golfing," I suggested. "You can tell me all about it and make me green with envy."

—JOHN HELMER OLSON

THIRD IN A SERIES ABOUT DEATH

Death Is A Blessing

By RUBY LORNELL

We cling to life as if it were something precious, God sees its imperfections and sets us free from th

IT CAME AS SOMETHING of a shock to me to discover that death was intended by God as a blessing.

It should not have been so surprising. I have known any number of persons of whom it was truly said "Death has released him from his sufferings." I have heard many comments such as "What a pity she can't go" (meaning, of course, die). Yes, of course I have known that death has frequently been a release, a blessing.

BUT THERE HAVE BEEN other factors, powerful factors, that have made me feel otherwise. There is the bitter mockery of its total and complete interruption of all of our plans and hopes and dreams.

"Taste and see," we say, "that life is good. Certainly there is pain, disappointment, failure, frustration. But there is much more to life. There is a world of good things to enjoy, particularly in the favored land in which we live. There are good food, comfortable homes, television and radio; there are steam heat for efficiency and fireplaces for atmosphere; there are trees and flowers and brooks and hills and plains; there are music and theaters and gay places of recreation; there are cars and highways and a million places to go."

"And will you take them with you?" Death mocks. "Will you, like the Egyptians of ancient days, think you can fool me by putting some remnant of them into the tomb with you? You are wiser t that."

"But there is much else," we conti less certain now. "We have mentic only those superficial things that d really matter. There is the warmth loyal friendship; there is the inspira of great literature and music and there is the deep, abiding love of par and children and husband and wife one another. These are the really im tant things that make life good."

"And these?" counters Death. "T think these shall last forever? You your wife and children with a devo that is perhaps the most beautiful relat ship known to man. And do you th I will not end that? What will you then, when I, without granting favor anyone, separate you each from the ot And I will. Don't ever forget that. G as your love may be for one anothe shall take you, one at a time. You have left only a memory. And in a v little while, as I count time, there wil none left of your little circle, none even to remember. For those who h nothing to lose, it is well that I co But for you who have much, I will tragedy, ending all things which you highly treasure."

SURELY IT WOULD SEEM that deat a curse pronounced by a holy God u man for his violation of the Divine P

It was a stained-glass window in

church that was responsible for provoking me to think otherwise. It is rather a remarkable window, symbolizing the first article of our creed: "I believe in God the Father Almighty, Maker of heaven and earth." In the lower panel are the figures of Adam and Eve, in shame and despair, fleeing from the garden, and above them is the flaming, whirling sword. I went home to re-read the Genesis account to be sure I understood the full significance of that window. This time I wanted to be sure I didn't miss anything. And the conclusion of the third chapter of Genesis (in the Goodspeed translation) startled me:

"Then the Lord God said,

" 'See, the man has become like one of us, in knowing good from evil; and now, suppose he were to reach out his hand and take the fruit of the tree of life also, and eating it, live forever!'

"So the Lord God expelled him from the garden of Eden, to till the ground from which he had been taken; he drove the man out, and stationed the cherubs east of the garden of Eden, with the flaming, whirling sword to guard the way to the tree of life."

I READ AND RE-READ IT. With every reading it became increasingly clear. Death was a result of disobedience, all right, but inflicted not as a punishment for evil committed, but to provide an avenue of escape.

The Divine Plan provided for the creation of a being so similar to God that he could live in perfect fellowship with God—another of those truths so literally "out of this world" that it is quite beyond our comprehension. We save ourselves a considerable amount of brain-strain by passing it over with a glib phrase.

But Adam and you and I and the billions of other Adams have abused our God-given freedom for disobedience. It is in our blood-stream, you might say. It is in everything we do and say and think. Not that every act is totally bad, as some have claimed. But everything is *tainted* (a conclusion the psychiatrists are reaching by somewhat different methods and to which they generally give quite a different interpretation). Nothing tainted can live in perfect harmony with Absolute Purity.

And God, seeing this, said in horror: "What if men should live forever in such a state? That must never be. I must provide a means whereby they can escape from their human frailties and sinfulness. I must provide death as a channel through which they can leave this human fellowship which, in their disobedience, they have made so pathetically incomplete, to enter into a realm where they *can* have complete fellowship with Me."

OF COURSE I realize that this is a much over-simplified statement. And certainly, too, death does not automatically lead to God. There are those who insist on holding their sinfulness close to them and never letting it go. Their pride will not permit God to forgive them. Like Judas, they prefer to hang themselves rather than accept forgiveness on the terms of the Cross. Even here God will not force us.

But the fact remains that God has provided death as a door—narrow, indeed, so narrow that each soul must go through alone—but a door nevertheless through which he can escape from the spiritual death which his sin has brought about, into a life of perfect fellowship with God. As Paul says, *"At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face!"*

It is death that will make that face-to-face meeting possible.

FIVE MAKE A FAMILY

BACK IN THE SADDLE

"WATCH OUT, SUSIE," I warned. "That carrier is too heavy for you, I'm afraid."

"I can do it!" She shoved away the steadying hand I put on the cart.

"Please, Susie! Mother's only trying to help you. If that sugar falls on the floor or the bag of coffee, we're going to be in a frightful mess!"

"Let go! I can DO IT!"

"Stop acting like that or I'll have to take you out to the car while I finish shopping. I will not have a little girl who doesn't let her mama help!"

"You SAID I could push."

AS I STOOD GLARING at the pint-sized bundle of determination, I saw a familiar figure coming toward us.

"Buying out the store?" laughed Mrs. Schmidt. "Goodness, Susie, you and your mother have enough there for two carts."

"You're so right! And have you given me an idea," I exclaimed. "Think we could fill another one, Susie?"

"I'll get another! Then you can push your own!" She was off. A carrier loaded with items for quick sale stood in her path and for a minute my heart was in my mouth. However, she made a sudden swerve and the day was saved.

"Might as well save my breath as tell her to go carefully," I sighed. "I don't know what's come over that child in the last few days. While I was sick she was wonderful, did everything she could to help Dan. But now that I'm well again, she won't do a thing I tell her."

"Oh, well, they all go through stages. Maybe she did feel a little important when she could be the nurse and look after y We all like to feel important, don't w

"But I can't make myself an inv just to make her feel important!" I t to laugh about it. After all, people v go around complaining about their pr lems often get advice they don't w And if you try to listen to everyb you're in a worse fix than if you muddle along.

SUSIE WAS BACK with a flourish of empty carrier. If she ever drives a like that we'll be forever renewing brake linings! "Here, Mommy, I'll some of my things in here for you push." She had to stand on tiptoe an was able to rescue a bottle of pick without her noticing my assistance.

"Are you going to the church?" I as Mrs. Schmidt. "I'll be glad to give yo lift. The car's in the parking lot."

"The church? Now don't tell me the something going on at the church I've f gotten about?"

"We're making a few new vestme for the choir so no one will need to w those old ragged ones on Easter. I thou maybe you were helping on that."

"Not sewing, thank you. I'll do a thing in the kitchen, but don't ask me take a needle in my hand!"

"Funny, I feel just the opposite. I d mind working in the kitchen, but I l to sew. I'd rather do little dresses for girls than vestments but I like almost a kind of sewing."

"Well, there's one thing sure. Wh ever kind of work you like to do, the

some way the church can use it. Doesn't the nursery room look pretty since the women painted it that soft yellow? Makes me wish my children were small enough to send there."

"Susie loves it. Especially the little chairs all different colors. And the little worship center."

"It is just like the big altar only littler because we are littler," put in Susie. "And I took a flower for Jesus last week. He said, 'Thank you very much, Susie-girl.' "

"Oh, come, Susie," I protested. "I'm sure Jesus was pleased but —"

"He said it in my heart. And no one else could hear it."

"Of course," Mrs. Schmidt agreed. Then under her breath, "Let her go. What children hear they hear."

"You'd be amazed at what mine hear sometimes! Oh, well, I guess you're right, at that. Come on, Susie, if we can't give Mrs. Schmidt a lift to the church, we'd better hurry along. It will take quite a while to get this order checked out."

"O.K.," Susie agreed. "Push your cart carefully, Mommy. You wouldn't want to spill anything, would you?"

"Of course not. Let's both go carefully."

WE WAVED GOODBY once more to Mrs. Schmidt as we left the store. She always does me good. Her faith is so down to earth and yet so real it gives me a funny feeling of heaven being just around the corner. I almost expect angels to perch on her kitchen stool and pass the time of day while she's paring potatoes.

"You look as though you have a secret," observed my daughter.

"Want me to tell you a secret?"

"Not now. We must hurry to the church."

I parked in the graveled lot beside the church, helped Susie out and locked our groceries in the car. "We'll go around to the side," I suggested. "You can play in the nursery room while I sew."

"I'll read a book." She loves the table with Bible picture books which the children can always pick up. If reading means getting ideas from the printed page, she really reads, too.

THE WOMEN WERE SEWING in the "Mothers' Room" where the women's Bible class meets on Sundays. I smiled to see who was there. In spite of the announcement in the bulletin inviting all the women who could sew, the usual stand-bys were gathered. A few strong-minded people like Mrs. Schmidt can hold out, but for the most part those of us who do anything take a shot at everything. When we see "The women of the church will do this or that," we think "I guess I'd better be there."

"Connie!" exclaimed Eloise Clinefoose, "I'm so glad you've come. Weesie's been dying of boredom waiting for Susan. Now you have a playmate, darling!"

"How's the sick gal?" asked Myra Forrest.

"We've been looking for you, dear," smiled Mrs. Ittel. "We're stuck on this pattern for the yoke of the men's cotta."

"Oh, I'm not the one who figured that out last time. I'm not even sure I remember."

"I'm sure you will. Take off your things while I help Susie and I'm sure you can find out where we're wrong."

I FOUND A HANGER for my wraps and and the baby's. (When will I learn not to call her that?) As she and Weesie ran toward the nursery room, I bent over the long cutting table. I hoped I could make the pattern go together properly. I'm no master-mind seamstress, but I like working things out. And it's nice to feel needed and wanted.

Get Your Temper Under Control

The Bible indicates clearly that Christian faith shou produce results in us, such as freedom from temper tantru

THERE ARE PEOPLE who believe the Christian faith is a matter of your relationship with God. Period. That's the whole of it, they contend.

The idea is intriguing. And sometimes, when under the influence of a persuasive mystic (as for instance in reading Thomas Merton's *Seven Storey Mountain*), you can almost believe it.

But in this particular series we are not primarily interested in Merton's experiences, or in your opinion or mine, profound as they undoubtedly are (!), but in what the Bible has to say about it. And when I have read the Bible in past years, and again when I read it now, I don't get that impression at all.

THERE ISN'T ANY DOUBT, of course, that God's love for his creatures—particularly in its ultimate expression in his Son on the cross—is the basic fact of the Christian life. And our individual reaction to that atonement (that is, our acceptance or rejection of it) is *the* matter of first importance in our Christian faith.

It's a good thing to remind ourselves of this every so often, because in past years, and even now in some segments of the church, there is such a strong emphasis on good behavior that one gets the impression that salvation is gained or lost on the basis of our actions, and not on the basis of God's action. But God expects our faith in him to have results in our lives. The Bible is full of this expectation.

You may perhaps remember that we said at the beginning of our studies th we will assume that the readers of T LUTHERAN are Christians. That is, are assuming that you are following alo in these studies because you already b lieve in Jesus Christ as Saviour, and y want to know what his book has to s about your daily living (hence, "T Bible in Daily Living"). And havi made that assumption, we come to so very interesting facets of the Christi life highlighted in Paul's letters. Tak for instance, the matter of temper.

It is obvious, of course, that you m never in your whole life have lost yo temper, and you may still not be a Chr tian. Your physical and emotional ba ance may be such that losing your temp is the last thing of which you would capable. Or you may have an Aristotl complex, whereby you think that nothi in this world is worth losing your temp about. That wouldn't mean, necessaril that you are a Christian.

BUT SUPPOSING you aren't like tha Suppose you were born with a bod balance and a set of emotions that con bine to make you flare up at the slighte provocation. Suppose that the children noise and the boss's unreasonableness an your wife's complaining or your husband thoughtlessness drive you to the point o desperation, and you pound your fist o the table, or snap off the TV in anger, o blow up. Does being a Christian hav anything to do about a situation like tha Paul says it does, in our today's lesso

IF THEN YOU have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory.

Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience, among whom you also once walked, when you lived in these things. But now put away also all these: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator.

COLOSSIANS 3:1-10

Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. EPHESIANS 4:26, 27

Read also GALATIANS 5:18-21

IN HIS LETTER to the Christians at Galatia, Paul is concerned over the fact that there are some who are trying to force these new Christians to conform first of all to Jewish ritual, particularly to circumcision. Paul is concerned because their freedom in Christ is being threatened.

But in warning them to guard this freedom he also reminds them that they must guard another freedom, too, that they have found in Christ—freedom from their old selves.

AND ONE OF THE FORCES that still tries to enslave them—and some of us—is bad temper. That is Paul's appeal: not to discipline your temper in order to become a nicer, more respectable person, but rather to control your temper so you may keep your Christ-won freedom. Otherwise, your temper will become your master, and you have lost your precious freedom.

Again, in his letter to the Christians at Colossae, Paul appeals to them to control their tempers because that simply doesn't belong to the "new man." He calls them (as translated by Phillips) "God's picked representatives of the new humanity," and it is certainly not fitting for representatives of the new humanity to go around having temper tantrums.

Paul doesn't have any illusions about this transformation taking place all at once. Because while it is true that Christ lives in the Christian, it is also true that the old "I" still inhabits the personality, too, and competes for power.

So Paul gives to the Christians at Ephesus some very practical advice: "If you do lose your temper, make it a point to get over it as quickly as possible." The King James Version says: "Let not the sun go down upon your wrath: neither give place to the devil." Phillips translates it: "Never go to bed angry—don't give the devil that sort of foothold."

C. S. Lewis has an interesting sidelight on the danger of uncontrolled temper from the point of view of immortality: "Perhaps my bad temper or my jealousy are gradually getting worse—so gradually that the increase in 70 years won't be very noticeable. But it might be absolute *hell* in a million years: in fact, if Christianity is true, hell is the precisely correct technical term for what it would be." [1]

Temper tantrums are not the primary concern of the Christian faith. But Christ died to make us his men and women. And in that process he will release us, gradual though it may be, from slavery to our own tempers if we will give him the controls.

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[1] *Christian Behaviour.* Macmillan. 1949.

Personal Problem Clinic

Individuality

QUESTION: William, nine, seems to have a hard time getting down to work in school. While he is not so husky as some boys, he is not a weakling. Psychological tests have shown that he has good intelligence.

The teachers say they can't get him to work up to his capacity. They can't get his interest aroused or keep it going. He isn't interested in much association with other pupils. They report that he has some rather undesirable habits, such as stretching, pulling at his clothes, straddling a bench while doing shop work, and gazing into space when he should be at work. He seems always to be tired.

The doctor says he is physically all right, and agrees with the tests that his mentality is high.

REPLY: The trouble may lie in the school's failure sufficiently to recognize individuality in pupils—a tendency to regiment all under one general pattern of activity and to expect the same kind of interest and response from all.

Bill seems to be of a meditative nature. That is not a bad trait, especially when linked with good intelligence. The boy's apparent apathy may be an expression of boredom at being confronted with projects which do not interest him. Individuality is precious and should not be squelched.

Pupils with similar characteristics have often enough turned out to be very capable persons, well-adjusted, and with plenty of initiative. But too much regulation and insistence on uniformity may kill off individual aspiration and cut down the development of inherent powers.

In this case teachers and physician by pooling their information may work out the kind of educational program Bill needs.

Teen-ager

QUESTION: Howard, 14, was assigned a number of chores to perform on a recent Saturday. They included some snow-shoveling, sweeping the porch, bringing groceri and removing a lot of papers and magazin from the basement. Howard "stalled" m of the morning, did only a part of the wo and was in a bad mood all day.

I took him to task pretty severely for neglect and sentenced him to stay in t house all of the following Saturday. Th ought to settle the problem.

REPLY: Howard is in a stage of ins bility—alternating emotional states, u usual physical growth, social uncertain hidden worries, and unrealized ambitio Unless he had been led little by little to this point his response need occasi no surprise or disappointment. Such tas do not usually elicit any great enthusias on the part of early adolescents—or an one else. The assignment undoubted looked very big, if not impossible.

The manner in which the assignme was made may have brought about t boy's attitude. Was it sudden and ar trary? Did he have a chance to expla his plans for the day? Could he see an thing pleasant at the end of the task?

It is generally good to make such a ta a co-operative one. If father and son h undertaken the job together it would pro ably have altered the whole situation. Howard's plans had been considered would have made a difference. A modification of the assignment whi would have enabled the boy to see it a fair deal would have helped.

To keep a 14-year-old boy in the hou for a whole day as a penalty will probab accomplish only the driving of a wed between parent and child. In future dea ings approach the matter democratical consult, negotiate, try to be fair. Try see the problem through the boy's eyes, n from the throne of an oriental potentat The effect of such episodes on the life the youngster is more important than t speed with which a job is performed.

—EARL S. RUDISILL

A Poet Who Prayed

The Poetry of John Donne. A Study in Explication. By Doniphan Louthan. Bookman Associates. 193 pages. $3.50.

The Prayers of John Donne. Selected and Edited from the Earliest Sources, with an Essay on Donne's Idea of Prayer. By Herbert H. Umbach. Bookman Associates. 109 pages. $2.50.

If any notable literary figure is, more than any other, an enigma, he is that confluence of contradictions—John Donne. Not simply because he appears in the dichotomy of libertine and parson; rather because in the hidden segments of his life and in the revelation of his works there are riddles enough to allow each century—each generation—to have its way with him and to interpret him according to its own pattern.

In the past 30 years two sorts of criticism have brought their sights to bear upon Donne, and it would be a rash ignoramus indeed who would declare that we have not gained from both. Today we know better than before the background of Donne's language, and his meanings are emerging. Moreover, through the attentions of Eliot, Ransom, Tate, Brooks, and many others, a theory as to the particular technique of Donne has crystallized.

Dr. Louthan approaches the verse of Donne with no enveloping thesis to defend. His essay is simply a bundle of elucidations, his material a select group of the briefer poems, his method a line-by-line paraphrase with a rich coating of scholarly gloss. Before setting out on his task, the author discusses some of the pitfalls into which the unwary and the overeager interpreter may tumble, and throughout his pages he reveals the slips of certain earlier commentators who have succumbed to the biographical fallacy or tried to make Donne say what they want him to say or endeavored to fit this poet-without-classification into a particular philosophical niche.

These explanatory chapters have a consistency of understanding that induces confidence in their fundamental rightness. What matter if Donne himself may not have dreamed of each and every meaning projected here? Is not a poet entitled to *all* the meanings attributed to him, provided they fall on the credit side? As we come to the end of the series of explications we see emergent the author's belief in a Donne who was a disillusioned idealist. Dr. Louthan is careful to fence in the meanings of the phrase.

Jack Donne the libertine and Dr. Donne the priest: to turn from the poems of Jack (which Dr. Louthan has not Bowdlerized for the squeamish) to the prayers of the doctor is to wonder afresh at the manysidedness of the man, almost to doubt if the same person had worn the swaggerer's sword and the preacher's cassock.

In reading the collection of prayers culled by Dr. Umbach from Donne's essays, sermons, and letters there is the overpowering impression of an ecstatic sincerity. To be sure, the same rhetorical power that permeates the poems is found in the prayers, but in place of the perversity of enigmatic utterance here are directness and clarity. The flesh is burned away; sheer spirit shines through the words. We seem to hear the emaciated priest, hollow-cheeked, glowing of eye, as he stands in Paul's pulpit, exalted.

Dr. Umbach has supplemented the prayers with an introduction of merit, purporting to explain the devotional views of Donne. By means of a series of excerpts from Donne's prose and poetry, with a connective of commentary, the editor deals with many aspects of Donne's religious outlook, all touching on prayer.

Taken together, these two books issuing from a common press strengthen the enigmatic quality of Donne rather than remove it. As it happens, one reader of this pair of

volumes has experienced disillusionment over the poems, which seem to shred apart under scalpel analysis, whereas the prayers, based on something stronger than rock, resound along the years. VIRGIL MARKHAM
Wagner College

For Serious Bible Study

The Book of Thirty Centuries, An Introduction to Modern Study of the Bible. By Stanley Rypins. Macmillan. 420 pages. $7.

A professor of English in Brooklyn College joins the ranks of Biblical philologists in the learned pages of this volume. His publisher hopes the general reader will be stirred by the author's enthusiasm for his subject, as reflected in his "vigorous style." Bible students of serious character will, indeed, find this book most interesting, skillful in handling its mass of detail, and judicious and sound in its scholarship. But vigor of style is not well represented by pages on which the majority of sentences average four lines apiece. This, of course, is a well-known occupational disease of professors. They actually talk like that.

Most of the volume is concerned with the last 20 centuries of the Bible's long history: with the transmission of its Hebrew and Greek texts and later versions. Only the last of nine chapters deals with "higher criticism," the study, that is, of how the various books came to be written. And beyond the 315 pages of text, with ample footnotes on every page, there lie 105 pages of more erudite notes, bibliography, significant tables relating to various groups of Bible manuscripts, and finally indices of scriptural passages and persons and subjects. Everything is admirably organized, up-to-date, authoritive.

The book is primarily for ministers who can employ their knowledge of Hebrew and Greek. Fortunately there are a few of them. A second group of readers may also be interested: really serious students of the Bible. For this *is* serious reading. The book will find a place on the shelves of people who already know the works of Frederic Kenyon, Paul Kahle, Alfred Rahlfs, E. J. Goodspeed.

One marvels at a college teacher of English, a scholar in Anglo-Saxon, entering th company. And Professor Rypins shows hi self at home, too! Perhaps he feels that layman who knows what he is doing c guide other laymen in the difficult but i portant study of the Bible text, its histor inner changes, and specialized character.
Philadelphia, Pa. CHARLES M. COOP

Brevities

The Bride of the Sabbath. By Samuel Orni Rinehart. 410 pages. $3.75.

This is a novel presenting a stark pictu of Jewish life in East Side New York. presents in vivid detail the persecution Jews by Gentiles, and the Jews' determin tion to rise above their hard, brutal, i moral surroundings. The solidarity of t Jewish family, the Jewish child's love f his parents, and the genuinely religious a mosphere of the orthodox Jewish home a impressive. Problems of Jews who becon Christians are made vivid.

Unfortunately there is so much sex exper ence in the book that it had better not b left lying around the living room too car lessly. ROLAND G. BORTZ

Newer Ethical Problems in Medicine and Su gery. By Bernard J. Ficarra. Newman Pres 168 pages. $3.75.

This is a Roman Catholic statement c what is considered morally right or wron in a physician's treatment of his patient Birth control, abortion, sterilization, art ficial insemination are considered, plu euthanasia, socialized medicine, and severa other topics. On these questions there clear-cut official Roman Catholic teaching which differs generally from opinions pre vailing among other Christians.

The Family Pleasure Chest. By Helen an Larry Eisenberg. Parthenon Press. 207 pages. $

There are a thousand ideas for entertain ment, indoors and outdoors, for young an old members of the family. The purpose i to strengthen family life by guidance in hov to have fun at home.

Three Congregations Are Added in South Carolina

By WYNNE C. BOLIEK

Field worker will be on synod's official staff. Newberry College advised to discontinue "athletics." Church treasury had big year

RECEIVING THREE new mission congregations into the synod, decision to secure a synodical "field worker," concern about Christian care for thousands now working in the H-bomb development in the Savannah River area, and lively discussion about discontinuing the athletic program at Newberry College were matters which highlighted the convention of the Synod of South Carolina.

The meeting was in St. Paul's Church, Columbia, Feb. 19-21. Attendance of pastors, lay delegates, and visitors was unusually good.

President Karl W. Kinard called on members of the synod to give first place to the Word of God. Pointing up the special emphasis in the ULCA for 1952, "The Bible in Daily Living," he said, "The Word of God has changed civilization in the world wherever its teachings have been accepted and lived."

New congregations received into the synod are: Clemson College Church, organized Nov. 4, with 30 charter members, the Rev. Enoch D. Stockman pastor; St. Timothy's Church, Camden, organized Dec. 9, with 53 charter members, the Rev. J. Shelton Moose pastor; Holy Trinity, North Augusta, organized Jan. 6, with 61 charter members, the Rev. William B. Schaeffer pastor. This marks the first time three new missions were received at one convention.

DR. WILLIAM F. ZIMMERMAN, of Midland College, member of the ULCA Executive

GAVEL FROM CHURCH HOUSE
Former Secretary Greever, Dr. Kinard, Dr. Zimmerman

Board, was the official representative of the ULCA. He said, "The next few years will tell whether the unchurched millions in the world are facing toward Christ or chaos."

The synod voted unanimously to provide for a field worker to be under supervision of the president. He will assist in directing home mission work, supervise much of the social missions service, and promote other phases of synodical work.

Dr. H. A. McCullough, Sr., expressed vigorous concern about spiritual needs of those in the H-bomb plant development area. The synod's home mission board has had this area under study. North Augusta, Aiken, and Fairfax—each with Lutheran churches—give some assistance. It has been reported that there are 28,000 workers now in the project, with thousands more to come.

OFFICERS WERE RE-ELECTED as follows: Dr. Carl B. Caughman, Orangeburg, secretary; the Rev. J. Shelton Moose, Camden, statistical secretary; J. B. Ballentine, Batesburg, treasurer.

Dr. W. H. Greever, retired secretary of the ULCA, attended the fiftieth year as a member of the South Carolina Synod. He presented a gavel which he had made from wood salvaged when the present "Church House" in New York City was renovated for occupancy by United Lutheran offices.

Men recommended for ordination are: Ralph W. Hoffmeyer, now serving at Laurens (completed seminary work in 1950 and took one year of postgraduate study); Karl M. Park, Richard M. Hollinger, John D. Lindler, Earl H. Loadholt, William F. Wingard (all at Southern Seminary); Frank C. Jones (Mt. Airy Seminary).

Discussion centered around a recommendation from the executive board of the synod to the effect that "in view of continuing deficits of Newberry College and the cost of carrying on the athletic program from the college's current funds, the synod recommend that the board of trustees of the college discontinue athletics." A recommendation referring this to the college board of trustees was passed.

NEWBERRY COLLEGE reported that its new

DELEGATES TO SEATTLE CONVENTIO

Clergymen: Dr. Karl W. Kinard, Dr. Car Honeycutt, Dr. Carl B. Caughman, Dr. W C. Boliek, the Rev. J. Virgil Addy, the Daniel M. Shull, the Rev. J. Shelton Moose, Rev. Fred E. Dufford.

Laymen: J. B. Ballentine, H. Odelle Hart Clarence L. Sox, N. E. Derrick, John M. Ca man, Chris Caughman, Dr. James C. Kin Ratchford Boland.

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library is under construction, made poss by CHEY funds. The Southern Semi reported it has at present the largest nu of students in its history.

The Lowman Home, said the Rev. L E. Blackwelder, superintendent, is cro With a normal capacity of 95, the h has been caring for 109. A new dormit under construction will accommodate 19.

Lutheridge, summer assembly ground in process of development (owned jointly the synods of North Carolina, South Ca lina, and Georgia-Alabama) can care 125 per week for the program of 11 we it was stated by the director, Dr. J. L Thornburg. A new area has been ope for sale of lots. A new dormitory will ready for occupancy this year.

Number of South Carolina subscripti for THE LUTHERAN in 1952 is 2,705, c pared with 2,531 in 1951, said the Rev. J McCullough. Reformation Church, Colu bia, led the list with a total of 160 subsc ers. Mr. C. A. Bongarzone, circulation m ager, said the South Carolina Synod is only one which received a response fr every congregation.

Dr. H. S. Petrea was re-elected editor the *South Carolina Lutheran,* and the R D. M. Shull was elected business manag The paper has a circulation of 8,000.

J. B. Ballentine reported that $108,2 was paid on ULCA apportionment in 19 This represented 93.12 per cent. Total 1950 was $94,500. Budgeted items accoun for a total of $143,985.95, while total penditures by the treasurer were appr imately $341,000. Lutheran World Act total of $34,090.21 exceeded synod's quo

Lower Couple Conduct Successful "Personal Marshall Plan"

[illegible]—During the past five years, a Lutheran couple from Grace Church, [illegible] have been quietly and unostentatiously carrying on their own personal "Marshall Plan." Dumping on their own living standard Mr. and Mrs. Paul Melick have been sharing with others behind the Iron Curtain — spending about $1,000 for [illegible] food, medicines, clothing and other items for friends and relatives and [illegible] them.

[illegible] "THE PAUL MELICKS"
a privilege to many of us here to greet

Mr. Melick is a [illegible] at the Keeper Steel and Manufacturing Company and part of his salary is set aside every month for the needs of those overseas. "After you read some of the letters we get," said Mrs. Melick, "you [illegible] and personal matters don't mean a thing."

In five years time the two have sent more than 200 pairs of spectacles, canned goods, sugar, coffee, clothing, vendor drugs which are requested through physicians from foreign countries, penicillin, powers, vets and many other items.

"We started out by sending supplies to relatives," explained Mrs. Melick. "Then all of a sudden we had many friends and many relatives than we ever knew about." Their families include Mr. Melick's [illegible] father, Paul Sr., and three sisters in Poughkeepsie and Mrs. Melick's two sisters and two

brothers living in Czechoslovakia.

All the packages they send go regular postage except medicine, which is sent via airmail. All of the bundles reached their destination, except candy, they said. "That is one item that is always taken from the boxes before they reach their destination."

The Melichs take extra packing precautions against pilfering. They first place their gifts in cardboard boxes and then sew these in large, clean feed sacks.

A written declaration of the contents must be tied to each bundle sent.

It takes four weeks to four months for packages to reach their destinations.

The Dover couple has transformed th sunporch into a shipping department. S eral nights every week they're busy w bundles, which carry light and hope t very dark world outside.

Mrs. Melich lives what she believes:

"Living in the United States is a privil which too many of us take for granted."

E. RUDOLPH WALBO

GEORGIA:

Savannah Lutheran Layman Decorated with "Order of Vasa" by Ambassad

SAVANNAH—When Frank Wahlstrom, prominent civic leader of this city, chur councilman at Ascension Church, a member of the Newberry College board directors, heard that the Swedish Ambassador was calling at his home, he did realize he was about to be knighted in the Swedish Royal Order of Vasa!

The Savannah industrialist who serves as Swedish consul in this Southern city, was completely surprised when Ambassador Erik Boheman presented the award "for services in honoring the name of Sweden abroad, in promoting friendship between Sweden and the United States, in helping Swedish seamen and otherwise rendering excellent services to Sweden."

The Order of Vasa, bestowed "in behalf of King Gustav," is the highest honor given anyone by the Scandinavian country. It is made to only about 10 Americans each year and is comparable to the Legion of Honor conferred by the French government or the Knighthood granted by Great Britain.

THE CHURCH COUNCIL of Ascension Church and Pastor Raymond Wood took special note of the knighting of their fellow Lutheran, passed a resolution which said, in part:

"The church council of the Lutheran Church of the Ascension took joyful notice of the recent honor . . .

"Your church regards you as one altogether deserving of this the highest recog-

GEORGIA LUTHERAN KNIGHTED
. . . Ambassador Boheman, Layman Wahlstro

nition which Sweden bestows upon h worthiest sons. As Swedish Consul in S vannah, and as the outstanding civic and i dustrial leader that you are, you have do and you are doing, both America and Sw den, great good. Therefore, we were ma

mighty glad when Swedish Ambassador Erik Boheman conferred this honor upon you on behalf of King Gustav VI.

"Your church appreciates the noble service you render the land of your birth, Sweden, and the United States of America of which you are such a splendid citizen. But, we appreciate most of all your stewardship in the Kingdom of our Lord Jesus Christ as a member of His Church . . . the Church of the Ascension is happy to have a man like you as one of our deacons and a member of the church council."

PENNSYLVANIA:

One Hundred Organists, Directors Attend All-Day Music Workshop

READING—Approximately one hundred church organists and choir directors attended a recent all-day conference workshop in Holy Spirit Church sponsored by the Reading Chapter of the American Guild of Organists.

Paul Swarm, of the Church Music Foundation of Decatur, Ill., conducted the workshop for organists from Berks, Lebanon, Lancaster, Dauphin, Lehigh and Northampton Counties, and Philadelphia. He was assisted by Val Jayne, also a director of the foundation.

The workshop included classes in improvisation, modulation, rehearsal technique, service playing, choral conducting and organ playing, in addition to a "problem clinic."

During the noon recess a luncheon was held at the church, at which the organists had as their guests the pastors of their churches. At the luncheon Swarm spoke on "Mutual Problems of the Ministry of Music and the Ministry of the Word."

The committee in charge of local arrangements included Mrs. Grace Weaver Starr, organist at the host church, chairman.

ALTON F. HOFFMAN

REALITY

story of the week

ROANOKE College students filing into a recent psychology class noticed nothing unusual in the behavior of their instructor, Barbara Cline—dean of women and daughter of ULCA Pension Board Secretary Thomas Cline. Her first statement was routine:

"Today, we start class with a short quiz on the chapter you were assigned for study!"

Minutes later, quiz completed, a student on the rear row asked a question. Miss Cline's answer was snappish; the student's reply was even more provocative.

As the two-way conversation became more heated, the student strode to the front of the classroom, stood at the desk arguing his point vehemently. Miss Cline was adamant, ordered the student to his seat. Instead of obeying, the student grabbed her by the arm, pushed her into the chair, then stalked out slamming the door emphatically!

GASPS changed to momentary bewilderment, however, as Miss Cline explained quickly (as the offending student returned) that "what you've just seen was really a test of your powers of observation. Will you please write down immediately a complete account of the event, including a description of the young man's clothing, and physical characteristics. Make it accurate!"

Mumbling under its collective breath, the class began its unique assignment. Later, reports were compared with a shout-by-shout account written by a student forewarned of the act.

Some reports were surprisingly complete; others (one lass wrote: "My hand's still trembling over what happened . . . I can't remember . . .") were confused, lacked even barest detail.

"We rehearsed our act for over a week," explained Miss Cline later. "We wanted it to be realistic!"

The class agreed: "It was!"

—DICK SUTCLIFFE

NEWS IN THE CHURCHES

PENNSYLVANIA:

$100,000 Church Dedicated As Charter Members Attend Service

PHILADELPHIA—Members of Redemption Church (Bustleton at Rhawn) de icated their new $100,000 "superstructure" on Feb. 17 when Pastor Albert Shumak was joined by Ministerium of Pennsylvania President Emil Fischer in the dedicato ceremonies.

Many of the charter members present at the first service 23 years ago were present. An organ recital and fellowship hour was held following Vespers.

The church was built on an existing basement at a cost of over $100,000 and is complete except for permanent pews which will be added later. Normal seating capacity is 325. Layman Archie Stewart heads the building committee.

DR. WILLIAM SEAMAN and DR. EDWARD T. HORN, III, presented papers at the annual Pre-Lenten Retreat of the Philadelphia District of the Central Pennsylvania Synod at Christ Church, Upper Darby, Feb. 19.

Dr. Seaman presented "A Pastor's Lenten Devotions," Dr. Horn "The Place of Lent in the Reformation."

THE DISTRICT will again sponsor a Lutheran Youth Week-end Retreat, to be held Sept. 12-14 at Camp Hilltop, YMCA Camp at Downingtown.

THE REV. WILLIAM C. NEY preached his last sermon as pastor of Temple Church, Brookline, on Jan. 27. During his 32-year pastorate, he saw the congregation contribute over half a million dollars, one-fifth of it for benevolences! Nearly 1,800 members were received during that time. He becomes pastor-emeritus, is succeeded by the Rev. Robert F. Fisher, who was installed by Dr. Ney and Synod Secretary George Berkheimer the following Sunday.

NEARLY 200 LAYMEN attended the annual laymen's dinner sponsored at Gloria Dei Church by the Northeast Pastors' Association on Feb. 18. Speaker was LUTHERAN Assistant Editor Richard Sutcliffe.

DR. CARL C. RASMUSSEN, of Gettysburg Seminary, spoke at the 50th anniversary of Temple Church, West Philadelphia. Past Hugh Yost announced plans for extensi renovations to the nave as an anniversa project.

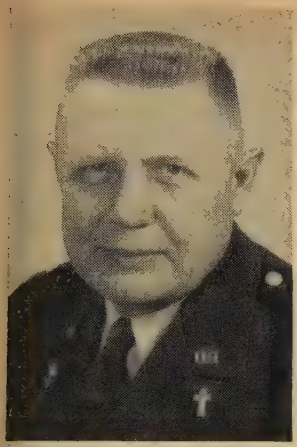
DR. KARL HEMSATH, forced to retire b cause of ill health, has been made past emeritus of St. Michael's Church, Germa town. Dr. Hemsath, pastor for nearly thr decades, has been granted an honorariu of $100 a month for life; the congregati also presented him with a check for $1,0 and a scroll in tribute to his service to S Michael's. Dr. and Mrs. Hemsath and the daughter are now living at the Germa town Home.

DR. ALBERT C. KANZINGER, pastor of S Paul's Church, Ardmore, for over 30 yea retired Dec. 30 and was made pastor eme itus by the congregation. During his pasto ate, membership grew from 175 to near 1,000. Over 360 persons attended a tes monial dinner Jan. 10 and saw the Guest Honor presented with a check for $2,00 Late last month, the pastor and his wife le for Florida to spend a winter vacation; th expected to return by April 1.

A "BUDDY DINNER" for interested laym and members of the Lutheran Laymen Movement for Stewardship was held at S Peter's Church, West Oak Lane, Feb. 2 Participating were LLM President Haro Landis, LLM Executive Secretary Hen Endress, and Layman W. E. Zieger. R. T.

Von Thadden Appearance

Key laymen and pastors in the Philadelphi area are being invited to hear an address b Dr. Reinhold Von Thadden, prominent Ger man layman, in Immanuel Church, Burholm at 8 P. M., March 17.



Lt. Col. Erwin T. May, veteran of Korean combat service and California Synod pastor, has been appointed port chaplain of the San Francisco Port of Embarkation. A Wittenberg-Hamma graduate, he entered the service in 1941 after pastorates in Hollywood, Alameda and Santa Barbara

Dr. Albert Schweitzer, world-famous organist and missionary to Africa, was recently honored by being elected to the French Academy. He fills the seat formerly occupied by World War II French Premier Henri Philippe Petain. The churchman was named from a list of 10 top-ranking Europeans

BRIEFLY SPEAKING

To determine their knowledge of Luther League work, young people attending a recent LL workshop were asked to fill in blanks in the following question: "The program of the Luther League is promoted through the three-fold emphasis of ————, ————, and ————. League officers hoped the young people would fill in correctly: "Life Service," "Missions," and "Education." That's why they were amused when several of the questionnaire answers filled in "Father," "Son," and "Holy Ghost."

To "eliminate the continual demand for special offerings," members of Salem Church, Fremont, Nebr., are considering a proposal that the 1953 budget will include ALL benevolence causes. To take care of unforeseen appeals, a miscellaneous item will be included in the budget.

"Tremendous improvement" in giving has been reported by St. Peter's Church, Pilger, Nebr., where Pastor Ralph Ritzen disclosed that total giving of the congregation has increased almost 3,000 per cent in 10 years ($668 to $19,393). Average Sunday offerings jumped from $1.85 in 1941 to $87.51 last year (4,730 per cent)! Benevolence contributions leaped from $68 ten years ago to $2,105 (3,095 per cent) in 1951!

An unusual pulpit, one of two of its kind, is used at Welch (ELC) Church, Welch, Minn. The base of the pulpit is a four-by-four-foot reproduction of the Bible on which the pastor stands to preach ("man standing on the Word of God"). The perpendicular section of the pulpit is another large Bible, opened so that the preacher stands between the open covers and leaves ("the Open Bible, the preaching of the Word"). The top section of the pulpit is in the shape of a large scroll (representing scriptures of the Old Testament). Construction of the unusual pulpit was the result of a dream by the congregation's founder.

Pastor Frank Wagner, of the ASK parish in Texas, believes that "it pays to advertise in a church bulletin!" Recently, a member of one of his congregations presented him with a shoat. A day later, the shoat disappeared, all 70 pounds of her! Next Sunday, the pastor inserted a note in the bulletin "any information leading to her return will be highly appreciated." Wasn't long before the shoat was back!

NEWS IN THE CHURCHES

NEW JERSEY:

Campbell Soup Official Pays Tribute to Daily Bible Reading

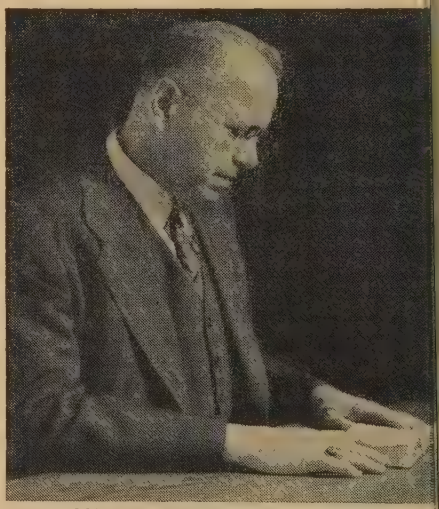
CAMDEN—From sweeping the telegraph station in Jonestown, to serving comptroller for Campbell Soup Company of America is the achievement of one New Jersey's leading Lutherans, Layman Harvey Ulrich, of Haddonfield, who retir from the company January 31 after serving 43 years.

One of the reasons for his successful business career, he says, was the emphasis placed upon the use of the Bible in daily living. "Instead of reading the business journals or newspaper upon my arrival at the office, I always began the day by reading a portion of scripture from the Bible. If we could get business people to read the Bible more and live by it, we would not need labor unions."

A commanding aspect of this Christian layman's industrial associations was the ability to gain the confidence of his fellow employees regardless of race, creed, or color. Hundreds of them paid personal tributes on the day of his retirement. Company officials presented a large console TV set and other tokens of esteem at the company's farewell party.

Serving as a charter member of Holy Trinity Church, Audubon, since its organization in 1913 and treasurer of the Sunday school for the same period has meant an active church life. He has been teaching the men's Bible class for a number of years. His further service to the community and church-at-large is in the capacity of vice preside of the Audubon National Bank and as charter member of the Board of Trustees the Lutheran Home in Moorestown.

RALPH I. SHOCKE



LUTHERAN HORATIO ALGER
. . . from sweeper to comptroller

NEBRASKA:

Walnut Street Mission No. 4 Becomes "St. Matthew's Church, Omaha"

OMAHA—The "Walnut Street Mission," established in 1924 as the "Kountz Memorial Lutheran Church Mission Number 4," is no more . . . for on Feb. 17, 9 confirmed members of the mission became 97 charter members of St. Matthew Church. Pastor-organizer is the Rev. Gustav K. Huf, called last fall by the Board o American Missions to establish the congregation from the nucleus in the mission.

The "Walnut Street Mission" first started in July 1924 in the Piccard Public School, as a project of Kountze Memorial Church. Originally it was under the supervision of the Rev. George Dorn assiste by Theodore Jensen as the first superi tendent, and eight teachers.

An early growth in attendance made the need for improved meeting facilities emphatic, and two lots were purchased at the northeast corner of 60th and Walnut Sts., Omaha. A basement church was dedicated in 1926; the structure remained unchanged until this winter. Since the beginning of November it has been thoroughly renovated and completely redecorated by volunteers working under the leadership of Layman Louis E. Lucas.

After World War II an organizing committee, known locally as "The Men's Committee," headed by Laymen William H. Holstad and T. Gordon Johannsen, and working with Paul Palmquist, chairman of the Kountze committee on missions, was instrumental in accomplishing the separation of the mission from the mother church.

In April 1951 Kountze Memorial Church presented the mission to the Nebraska Synod for development into a self-sustaining congregation.

The people who form the charter membership of St. Matthew's are of a type that gives promise of a healthy development of the congregation. The strength of the congregation is in the large number of young parents between 25 and 45 years of age.

The community is well built up with individual middle-class homes.

Community spirit is strong; a new elementary school is to be built across the street from the church before the end of 1952.

Synod purchased a house for a parsonage last fall, title to which will be transferred to the congregation when the latter becomes incorporated. Kountze Memorial has promised to deed the present church property at 60th and Walnut Streets to the congregation when the latter's incorporation proceedings are completed.

Two CENTRAL seminarians— Paul Janson and Robert Haut—have accepted calls to Nebraska Synod congregations. Mr. Janson will go to First Church, Potter; Mr. Haut has accepted a call to First Church, Omaha.

GETTYSBURG SEMINARIAN Robert F. Lesher has accepted a call to Immanuel Church, Bellevue.

HOME MISSIONS

SOUTH CAROLINA: Two years ago, Layman J. C. W. Bischoff, of Charleston, purchased a former government chapel on Sullivan's Island for "future use by Lutherans" as a memorial to the late Dr. Milton Bieber, veteran ULCA mission organizer. When Lutherans of that section decided last fall to start services, the chapel was already "on the spot." Services were begun Dec. 23 by Navy Yard Pastor Fred Dufford. Synod President Karl Kinard spoke.

CALIFORNIA: Groundbreaking ceremonies were held at Trinity Church, Pomona, Feb. 24. The new church is being built by synod's Department of Church Extension; architect is Robert Inslee, president of the Conference Brotherhood and LLM member.

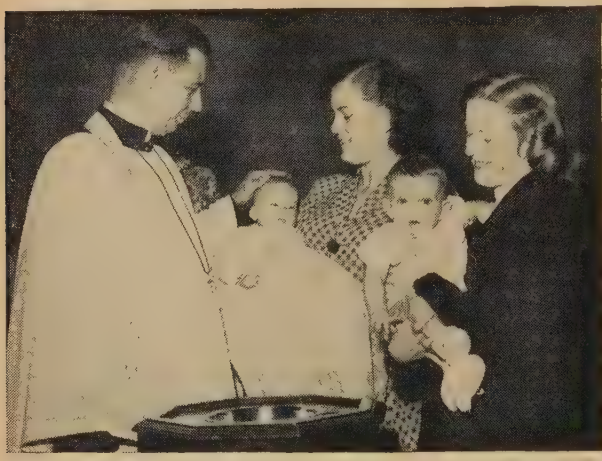
MICHIGAN: Sixty-six persons attended the first service for the new St. Matthew's (mission) Church in Allen Park. Services are being conducted in a Masonic temple. The Rev. Dean E. Tyson is pastor-organizer, hopes to see organization of the new congregation by June.

KANSAS: Good Shepherd Church, Washington, received 76 new members on Jan. 13. Many of the congregations had to stand during the entire service, held in the Episcopal chapel. Over 170 were present.

CALIFORNIA: Synod's Church Extension Director Edward Spirer has three churches under construction in three different states: Good Shepherd Church, Reno, Nev.; Bethany Church, San Jose, Calif.; and St. Paul's Church, Globe, Ariz.

VIRGINIA: Fifty-four adults and 40 children became charter members of Advent Church, South Arlington, on Feb. 3. Synod Superintendent R. Homer Anderson and Pastor Everett J. Jensen participated

KANSAS: Members of Faith Church, Prairie Village, celebrated their recent first birthday by purchasing over three acres of land, are now planning the first unit of their new plant, expected to cost $100,000 and include chapel and Sunday school facilities.



THE ALM SISTERS of Angeles believe in doing th together: married in a do ceremony by Pastor H Scherer in Advent Churc July 1950, they rece brought their new daugh for a double baptism in same church by the same tor!

NEW YORK:

Young People Discuss Unity; Elect Former NYLL Head President

NEW YORK CITY—The Second (Young People's) Rally for Lutheran Unity, sponsored by the Metropolitan Youth Council, was held in St. John's Church (Mo.S.), Staten Island, Feb. 15. ELC Pastor Paul Qualben spoke on "The Goal of Lutheran Unity." Representatives of Augustana, Evangelical, Missouri Synod and ULC elected Bart Green, former head of the New York State Luther League, as president.

THE NEW YORK CHAPTER of the Women's Auxiliary of Philadelphia Seminary met at St. John's Church, heard Dr. Paul White.

THE REV. WILLIAM A. DUDDE, public relations director of the Lutheran Welfare Council, presented the cause of foreign missions in many of the churches of the Long Island Conference during the Epiphany appeal for Argentina.

ZION CHURCH, Bedford Avenue, Brooklyn, has called the Rev. Helmut Dietrich of Lawrence, Mass., to succeed the Rev. Leopold W. Bernhard.

THE 48TH ANNUAL convention of the Tri-Conference Church School Association held at St. Peter's Church Feb. 22. ticipating were Carroll Thompson, the R J. William Wahl, Sister Bessie Engstr Dr. Francis C. Stiffler, Dorothea Da Alvin Schaediger, the Rev. George Ammon, Louise Bishop, Sister Elizab Cress, the Rev. Harold C. Letts, Past Russell F. Auman, William O. Bruckner, Stephen O. Hirzel.

THE PROTESTANT COUNCIL opened its ca paign for $300,000 Feb. 4 with a lunch at the Astor Hotel. Guest speakers w David Rockefeller and Dr. Ralph Sockm

UNDERWAY is the 10-week Labor Mana ment School sponsored by the Staten Isla Division of the Council. Certificates will awarded by the New York State School Industrial and Labor Relations at Corn

MAIA ANDRE, caseworker for the Luthe Inner Mission Society of Brooklyn, is tak a leave of absence to complete her work a degree in social work. She was one of first Estonians to come to this country, caping with her countrymen in a small cra

SEXTON ALFRED SAGAR of Good Shephe Church, Brooklyn, and his bell-ringing w come for Prime Minister Winston Church became a national news story and w dramatized on the TV program "We People."

OLIVER W. POWE

PENNSYLVANIA:

"Visiting Firemen" Invade Lancaster, Fan Flames of Church Interest

LANCASTER—The Lancaster area was invaded by a distinguished group of church leaders last month. MISSIONARY ERNEST FLOTHMEIER addressed over 350 Luther Leaguers at a missionary rally at Frieden's Church, Myerstown . . . DR. WILLIAM SEAMAN of Souderton, Pa., developed the subject of Lenten preaching at a meeting of the Lancaster and Harrisburg Ministerial Associations, held at Christ Church, Elizabethtown . . . THE REV. DONALD IRVIN of Haddonfield, N. J., delivered the sermon at the Lancaster Conference pre-Lenten retreat at Reamstown, Pa., and led in a seminar on "Catechetical Instruction" . . . DR. HARVEY HOOVER, of Gettysburg Seminary, delivered a series of meditations at the Lancaster City Ministerial Lenten Retreat.

LANCASTER CONFERENCE laymen held a rally of 700 in the YMCA auditorium Feb. 3. The music was presented by the Malta Band which provided a half hour concert of religious music and by the Male Chorus of Trinity Church, Hershey, Pa. Laymen led the service, reading the Scriptures and leading in prayers. Speaker was Zeb Trexler, associate director of the Lutheran Laymen's Movement for Stewardship.

THE REV. GILBERT J. MARTIN, pastor of St. John's (Min. of Pa.) Church, Tamaqua, has accepted the call to become pastor of St. John's (Central Synod) Church, Lancaster, Pa., March 15, succeeding the Rev. Dr. John H. Musselman, retired.

ST. JAMES' CHURCH, Lebanon, dedicated a new $20,000 Sunday school annex Feb. 10. Participating were Pastor Luther H. Bealer and Dr. Luther A. Krouse, of Emmanuel, Pottstown. Laymen put in 1,078 hours of volunteer labor; one, Theodore Kleiser, Sr.,

CAMPUS

MIDLAND College President W. P. Hieronymus says a "raise in tuition at Midland is almost a foregone conclusion if we are going to maintain standards." The prexy spoke following a budget committee meeting, said the hike is a "natural consequence of living conditions today." Final decision on the raise will "depend on what other colleges do."

MUHLENBERG College's board of trustees has empowered its executive board, working in co-operation with its budget committee, to study and act on possible tuition DECREASES prior to publication of the new college catalog next month! A spokesman said that current tuition and fees aggregate $650; attempts will be made to bring that figure down close to $600. The groups will also consider "special consideration" being given to Lutheran students enrolling in the Allentown (Pa.) ULC college.

PHILADELPHIA Seminary's board of directors has authorized salary and wage hikes for all faculty members retroactive to July 1951. The increases vary from 5 to 15 per cent.

LENOIR RHYNE College's a cappella choir of 58 voices started a 19-concert tour of North Carolina on Feb. 24. Later (April 27-May 1) the group will embark on a one-week swing through the eastern Carolinas. Kenneth Lee will direct the group in a 14-number concert program.

HAMMA Divinity School's 21-voice choir is currently on a five-state tour. Director Otto Bostrom is leading the seminarians through Ohio, Kentucky, West Virginia, Indiana, and Pennsylvania; all appearances are in Lutheran churches.

SUMMER JOBS for students: a list of summer jobs with salary in Lutheran institutions and camps is available for college students, may be obtained by writing: Eleanor Magnusson, secretary for Placement Services, Division of Welfare, National Lutheran Council, 50 Madison Avenue, New York 10, New York.

gave 219 of these hours. Two sons of the congregation now studying at Philadelphia Seminary delivered messages at an evening anniversary service: Kenneth F. Shirk, a junior, and Paul A. Youse, a middler.

Gettysburg College Choir will present concert March 9 at St. John's Church, Lan caster.

LOCAL CHURCHES are busy raising $5.00 for the continuation of Lutheran Service fo

ULCA DELEGATES to Seattle this October will be interested in the table below showing fares from principal cities en route. All inquiries should be directed to William H. Patrick, Jr., ULCA transportation committeeman (722 Sedgwick Street, Philadelphia)

PULLMAN FARES TO CHICAGO (ONE WAY)

From	Lower	Upper	Roomette	Duplex	Bedroom for 2	Compt. for 2	Drawing room for 2
Baltimore, Md.	$ 9.55	$ 7.19	$13.28	$15.24	$20.99	$26.74	$36.23
Buffalo, N. Y.	6.67	5.12	9.43	10.64	14.66	18.69	25.42
Columbus, Ohio	4.66	3.45	6.44	7.30	10.18	12.71	17.60
Cincinnati, Ohio	4.66	3.45	6.44	7.30	10.18	12.71	17.60
Harrisburg, Pa.	8.74	6.61	12.19	13.92	19.21	24.32	33.24
Lancaster, Pa.	9.20	6.96	12.77	14.55	20.24	25.93	34.96
New York, N. Y.	10.24	7.82	14.38	16.45	22.54	28.98	38.99
Philadelphia, Pa.	9.55	7.19	13.28	15.24	20.99	26.74	36.23
Pittsburgh, Pa.	5.41	4.08	7.59	8.74	11.90	15.30	20.59
St. Louis, Mo.	4.66	3.45	6.44	7.30	10.18	12.71	17.60
Washington, D. C.	9.55	7.19	13.28	15.24	20.99	26.74	36.23

PULLMAN FARES, CHICAGO TO SEATTLE (ONE WAY)

Touralux Up. Berth	Touralux Lr. Berth	Duplex Roomette	Roomette	Bedroom for 2
$14.55	$19.09	$26.57	$33.81	$53.07

Where through Pullman rates apply, fare will be slightly less.
All fares subject to change.
All fares shown above include Federal tax.
Additional information will be furnished upon request.

RAIL FARES TO SEATTLE

From	Round Trip Clergy Ret. Direct	Round Trip Clergy Ret. via Calif.	Round Trip First Class Ret. Direct	Round Trip First Class Ret. via Calif.	Round Trip 1st-Inter. Ret. Direct
Baltimore, Md.	$126.04	$127.54	$207.63	$220.80	$183.14
Buffalo, N. Y.	113.62	115.12	184.06	197.23	159.56
Chicago, Ill.	86.37	87.86	132.25	145.42	107.76
Columbus, Ohio	102.64	104.19	164.39	177.56	139.90
Cinminnati, Ohio	101.60	103.16	162.50	175.66	138.00
Harrisburg, Pa.	123.34	124.89	202.63	215.80	178.14
Lancaster, Pa.	125.18	126.67	206.02	219.19	181.53
Milwaukee, Wis.	83.43	87.57	130.58	145.42	106.38
Minneapolis, Minn.	69.98	78.66	110.92	141.91	90.28
New York, N. Y.	133.34	134.90	221.61	234.77	197.11
Philadelphia, Pa.	128.69	130.24	212.75	225.92	188.26
Pittsburgh, Pa.	110.69	112.18	178.83	191.99	154.33
St. Louis, Mo. (via Chicago)	89.99	96.49	132.25	145.42	127.36
Washington, D. C.	126.04	127.54	207.63	220.80	183.14

Older People, a co-operative project of Ministerium and Central Pennsylvania Synod churches. ERNEST J. HOH

PENNSYLVANIA:

Over 500 Hear Concordia Concert In Zion Church, Sunbury, Recently

SUNBURY—An audience of 550 persons heard Concordia Choir sing in Zion Church recently, under the auspices of the Lutheran Pastoral Association of Sunbury and Vicinity.

A SIX-WEEK leadership training school sponsored by the association was recently concluded; 57 received credit cards.

Dr. Edward P. Turnbach, of Easton, has accepted a call to Trinity Church, Selinsgrove, effective March 16.

Dr. Ira S. Sassaman, of St. Matthew's Church, Williamsport, will be the Prohibition Party's candidate for United States Senator from Pennsylvania.

EIGHTEEN MINISTERS of the Pastoral Association of the Danville Conference attended a pre-Lenten retreat at St. Luke's Church, Sunbury.

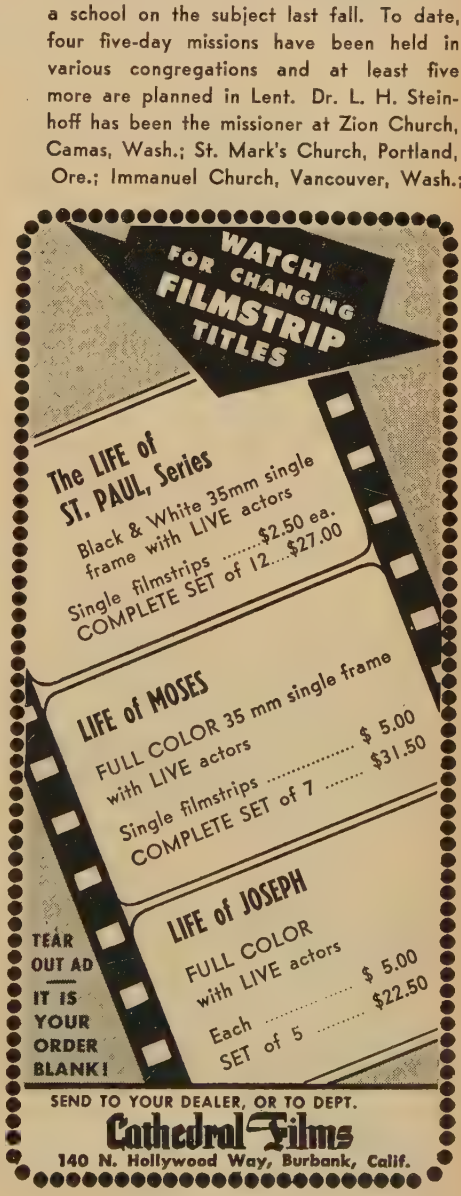
THE YEAGERTOWN CHURCH, "Holy Communion," recently celebrated its 100th anniversary. The conregation will observe special "happy birthday" services on six Sundays during the year; the first, a memorial service for Dr. A. H. Spangler, who served for 31 years from 1893 until his death in 1924. PAUL W. DE LAUTER

WASHINGTON-OREGON:

Evangelism, Preaching Missions, Bible Use Are Lenten Emphasis

EVANGELISM, preaching missions, and emphasis on the use of the Bible in daily living all mark activities of synod's 30 congregations as they enter Lent. Members of Messiah Church, Bremerton, Wash., prepared an invitation folder for prospective worshipers that is attractive and compelling; each member has been enlisted to distribute these folders to friends and neighbors.

The preaching mission idea was new in synod until the Board of Social Missions held a school on the subject last fall. To date, four five-day missions have been held in various congregations and at least five more are planned in Lent. Dr. L. H. Steinhoff has been the missioner at Zion Church, Camas, Wash.; St. Mark's Church, Portland, Ore.; Immanuel Church, Vancouver, Wash.;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Single filmstrips .....$2.50 ea.
COMPLETE SET of 12....$27.00
LIFE of MOSES
FULL COLOR 35 mm single frame with LIVE actors
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Each ..... $ 5.00
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Service 11 a.m. Vespers 7 p.m.
J. George Dorn, D.D., Pastor

IN SEATTLE
A FRIENDLY WELCOME AWAITS YOU
at
Central Lutheran Church
Eleventh Avenue at East Olive Street
(Near Downtown)
H. STANLEY HOLMAN. Pastor
CHURCH SCHOOL ..... 9:45 A. M.
DIVINE SERVICE ..... 11:00 A. M.

In DETROIT, MICHIGAN
"At the heart of the City"
Worship in the Beautiful, Friendly
CHRIST LUTHERAN CHURCH
3rd and West Philadelphia
Sunday Worship ..... 10:45 A. M.
Rev. Richard A. Miller—Pastor

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ. D.D.. Pastor
Morning Worship, 11:00 O'clock

NEWS IN THE CHURCHES

and Immanuel Church, Centralia, Wash. will also conduct a mission at Emmar Church, Willamina, Ore., late in April. Rev. Peter Dexnis, of the Board of So Missions, is scheduled to conduct sim missions in Spokane and Bellingham, Wa Klamath Falls and the Dalles, Ore., in Le

TWO COPIES of the film, *45 Tioga Stre* are being shown in synod. Several churcl are conducting special Bible Study clas each week to help get their people back i the habit of reading their Bibles daily. Gc Shepherd Church, Pocatello, Idaho, has t adult Bible classes each week under the le ership of Pastor Paul Funk.

ALL WHO WENT south to Berkeley l month for the dedication of Pacific Semina came back enthusiastic over the future the new school. The Synodical Board to action at its regular meeting to put on $15,000 appeal for the new seminary duri 1952.

THE BOARD of American Missions in c operation with synod has called the Re Edmunds Machs to serve Latvian co munities in Washington. Pastor Machs, w is a "DP" pastor, has been in clinical tra ing at Trinity Church, Longview, for t past two years and will make his hea quarters at Tacoma.

NATIONAL Lutheran Council churches the Inter-Mountain areas of Idaho, Utah a Wyoming have come to feel that a clos bond of fellowship must be developed amo the congregations of the area. The Unit Lutheran Church has one congregation Idaho, two in Wyoming; Augustana has a proximately 10 in the same area; ALC al

WORSHIP IN BEAUTIFUL
Saint John's Church
Allentown, Pennsylvania
William C. Schaeffer, Pastor *Beverly McClain, Parish Worker*
Maestro Giuseppe Moschetti, the Music
Sunday Service at 10 A.M.; Community Program, 7:30 P.M.
Organ Recital Broadcast 9:30 to 10 A.M.
"A house of prayer for all people"

has a scattering of congregations. Each is as far as 800 miles away from district and synodical connections.

Pastors of the area have decided to take steps that will help advance the Lutheran Church in this isolated area through better co-operation on common programs. First step: a Luther League Leadership Training School, planned for July at Ricks College in southeastern Idaho. Co-operation in the development of a youth camp in the Sun Valley area will also furnish aid in welding these churches. PAUL WILLIAM FUNK

OHIO:

"School of Theology for Laymen" Slated for Spring Launching

SPRINGFIELD—A "School of Theology for Laymen," believed to be the first of its kind in American religious history, is on the planning boards at Wittenberg College this spring. The new idea will be directed by Hamma's Dean E. E. Flack, and will be underwritten (to the extent of $500) by the Lutheran Laymen's Movement for Stewardship.

"This is just a trial," declared LLM President Harold Landis. "We're keeping our eyes on Springfield. If it works as well as we hope it will, we'll be interested in helping other similar schools to get underway!"

The school, Wittenberg-Hamma officials explained, is being planned to do for the church exactly the same job as is being done for business and industry by Wittenberg's unique Management Development program and its new Business Executive Training Program.

In the school, laymen who are leaders or potential leaders in church work will be given theological training and practical training designed to make them more effective church workers, prepare them for increased responsibilities in congregational administration, stewardship and evangelism.

"Throughout our American churches," Wittenberg President Clarence Stoughton

Now—with the *New* Schulmerich "ChimeAtron," dreams of wonderful chime effects with your church's musical offerings can come true. Large or small, rich or poor, every church—*your* church—can afford appealing chimes.

Schulmerich's "ChimeAtron"

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said, "there has always been a lamentable lack of means for laymen to obtain organized training in the Christian faith and in effective methods of putting that faith to work.

"The church's task, particularly in this day, is too big a job for the clergy alone, no matter how able and how consecrated they may be," President Stoughton stated. "No congregation or church body can be f effective without active, intelligent, co crated lay workers. We hope this sch will provide a training ground for a such lay leaders, training which other e ing facilities alone cannot supply."

Himself one of world Lutheranism's standing laymen, Dr. Stoughton is first president of Wittenberg in the college's 1 year history, and previous to 1949, hea the ULCA's stewardship program.

He was selected as "Lutheran Layman the Year" last spring and during the su mer was the only layman among four Am ican churchmen who represented the tional Lutheran Council at a series of theological conference-workshops in E land, France, Germany and Austria.

Tentative plans for the school provide classes to be conducted on Saturdays, w four eight-week terms to be conducted d ing each school year and possibly a summ session. Enrollment will probably be li ited to about 30 to 40 persons per term.

The classes will probably include Bibli studies, Christian doctrine, church hist and practical church work, taught by facu members of the seminary; and history, p losophy, sociology and education, taught teachers from the college.

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DECEASED

Mrs. A. L. Boliek

Mrs. Fannie Gaither Boliek, widow of t late Rev. A. L. Boliek, died Feb. 1 at t Lowman Home in White Rock, S. C. S was 84.

Born in Rockingham County, Virgin Oct. 31, 1867, she was active in St. Mar Church, Luray, Va., for many years. H husband died in 1946.

Surviving are five sons: Dr. Wynne Boliek, of Reformation Church, Columbi S. C.; the Rev. Glenn Boliek, Good She herd Church, Front Royal, Va.; Leo Boliek, Arlington, Va.; Paul M. Bolie Anaheim, Calif.; and Luther G. Bolie Hickory, N. C.; and 18 grandchildren.

The funeral service was conducted in St. Mark's Church, Luray, Va., by the Rev. James G. Horn, assisted by Pastors S. W. Berry and Hensil B. Arehart. Burial was in Edinburg, Va.

Rev. Theodore Hoffmeister

The Rev. Theodore Hoffmeister, retired pastor of the Central Pennsylvania Synod, died in Bellefonte, Pa., Feb. 19. He was 81.

Born in New Haven, Conn., he was graduated from Wagner College and Philadelphia Seminary. Ordained in 1899 he served pastorates at Llewellyn, Tremont, Centre Square, and Brick Church, Pa.; Yonkers, Redwood, Saugerties, Floral Park, Long Island, Farnham, and Lyons, N. Y.; North Lima, New Buffalo, and Leetonia, Ohio. He retired in 1936.

Surviving are his wife, Mrs. Antonia Dorothea Marie Graeber, Meriden, Conn.; these children: Mrs. Melvin A. Culp, Columbiana, Ohio; Mrs. Fred R. Fisher, Bellefonte, and Theodore Hoffmeister, New York City; two sisters, Mrs. Augusta Gutbrod and Mrs. Cordia Frost of West Haven, Conn.; one brother, Adolph, of Los Angeles, Calif.; 10 grandchildren and one great-grandchild.

The funeral service was conducted in Bellefonte, Feb. 22, by the Rev. Harold L. Dietz. Interment was made in Boalsburg, Pa.

Mrs. Wilbur C. Mann

Mrs. Adah Frazenbaker Mann, wife of the Rev. Wilbur C. Mann, retired pastor of the Pittsburgh Synod, died Feb. 5. She was 71.

Born July 3, 1880, in Westernport, Md., she was married to Pastor Mann in 1907, and served with him in pastorates in Donora and Emsworth, Pittsburgh, Pa. When her husband retired because of ill health in 1935 they moved to Florida.

Surviving are her husband, four nieces and four nephews.

The funeral service was conducted by the Rev. Charles J. Harris. Interment was in Middletown, Md.

ULC CALENDAR

APRIL

18-20. North Carolina Synod. St. Andrew's Church, Hickory

21-23. Nebraska Synod. St. Paul's Church, Auburn

22-24. Kansas Synod. Trinity Church, Kansas City, Kansas

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IN CONCLUSION . . . . . .

WHEN A MAN DUCKS down behind a wall to hide from an idea, you can be sure he doesn't believe his own ideas are good enough to stand their ground in an open combat. In some South American countries, for instance, Roman Catholic priests and bishops are trying to drive out Protestant missionaries. It's quite obvious that they can't risk the competition.

The same situation exists in the United States where spies and senators are slipping around trying to catch Communists. In Pennsylvania just now schoolteachers are being lined up against the wall and required to take a "loyalty oath," which is supposed to prove whether or not they have any ideas which might be dangerous to youth.

Perhaps we Christians, if we think clearly and speak plainly, can help America to recover from some of the hysterical nonsense which is painfully evident these days. Because our ideas are firmly based on the tremendous belief that this is God's world, that we are his own children, and that in all the universe there isn't a thing for us to be seriously afraid of.

AND WE AMERICAN Christians do have a great idea, which has been shaped and strengthened by our Christian faith. It is that men can deal justly with one another, and still be free. Justice *and* freedom, these are the essentials.

Communists believe the way to establish justice is by sacrificing freedom. For poor people of Europe and Asia, who have been exploited through centuries by a handful of wealthy people, Communist teaching seems to make sense. I have in my desk some recent sermons preached in Protestant churches in Hungary which applaud the progress of communism because now, the preachers say, the ordinary people are at last getting their right ful share of the necessities of life.

And I remember the newspaper a counts of the trial of the 11 Communis in New York City a few years ago, wh the life histories of these men were pu lished. All the American-born membe of the group joined the Communist par in 1931 or 1932—the years when millio of Americans were in a panic about whe the next day's meals were coming fro No doubt some turned to communis because at the moment they didn't kno of anything else to believe in.

But justice without freedom is quick corrupted and soon destroys itself. T police state kills the free spirit of man the spirit God made free—and ends squalid slavery.

WE CAN PROVE THIS. Or at least w ought to be able to prove it. We shou be able to demonstrate to the world th free men who love and trust God ca work their way boldly toward justice f all. I don't claim that we have alread demonstrated this very thoroughly, but some extent we have made progress.

This is the rightful business to whic we should be dedicating ourselves, not sniffing out subversives and locking the up. Nothing important is ever achieve by a negative strategy.

We Americans don't have to be afra of Josef Stalin or of any of his agent We must have armies in readiness protect what remains of the free wor from military conquest. But in the lon drawn-out competition with the idea slave-world communism, the free-wor variety of justice for all is sure to wi On one condition, of course. That i that we truly live up to our idea of justic for all.

—ELSON RUFF

1879 - 1951

73rd Annual Report

FOR THE YEAR 1951

Insurance in Force

DECEMBER 31, 1951	**$246,139,001**
ASSETS	**48,303,311**
LIABILITIES	**45,373,330**
TOTAL SURPLUS	**2,929,981**
1951 Increase Insurance in Force	22,862,456
Increase in Assets	4,902,402
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CHRIST BEFORE PILATE	39 fram
THE FIRST EASTER	34 fram
THE EMMAUS DISCIPLES	32 frar
THE ASCENSION OF JESUS	24 fram
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